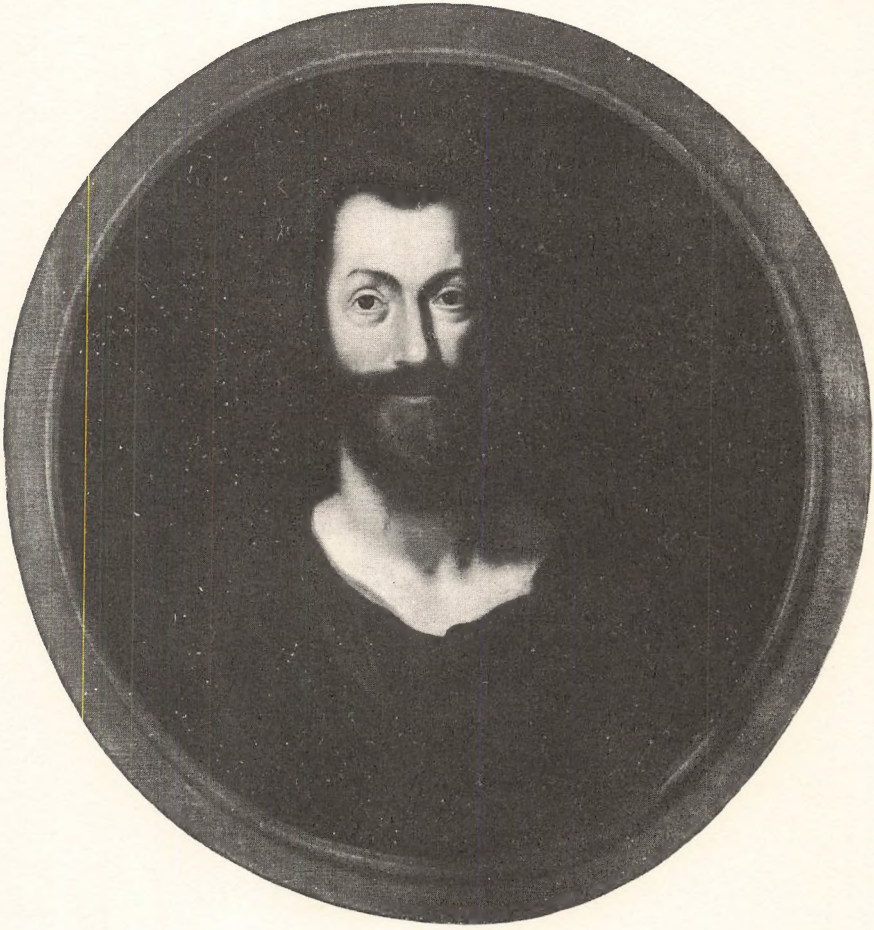


Volume VII.
The Sermons of John Donne



JOHN DONNE

From a painting in the dining room of the Deanery, St. Paul's Cathedral;
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THE
SERMONS
OF
JOHN DONNE, 1573-1631.

*Edited,
with Introductions
and Critical Apparatus, by*

EVELYN M. SIMPSON
and
GEORGE R. POTTER

In Ten Volumes

VII.

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Introduction

IN THIS volume and in Volume VIII we find Donne at the summit of his power as a preacher. In other volumes there may be single sermons or passages which are the equal of anything to be found here, but the range of his work here is wider and his poetical imagination is more frequently evident. There are, as always, many inequalities. Here and there we find a sermon which is tedious in the extreme, and in even the greatest sermons there are frequent lapses—passages in which we descend from the heights to the lower plane of bitter controversy or of oversubtle exposition. Yet we feel, as we read, that Donne was now at home in the pulpit as he had not been in earlier years, and that he took a constant delight in the exercise of his vocation. He no longer found it necessary to check the flow of metaphors and images which rose so naturally to his lips, and the rapt attention of his hearers encouraged him to give them of his best. To many of them it seemed that “Golden Chrysostome was alive againe,” and that the eloquence with which he spoke could justly be called “heavenly.”

We possess more of Donne’s sermons for the year 1626 than for any other single year of his life. After his enforced retirement during the plague epidemic of 1625, he set to work with renewed vigour during the first half of 1626. The keynote of these sermons was his desire to cheer and uplift his depressed congregations. Other preachers had insisted that the plague was God’s judgment on sin, and had chosen such texts as “There is wrath gone out from the Lord; the plague is begun,” to emphasize their strictures on the iniquities of London.¹ Donne did not dispute this general belief, but he thought it more important to insist that London, in spite of its sins, might still be called, like Jerusalem of old, “the holy City,” and that God’s mercy was available for its afflicted people.² There is a pleasant passage in Sermon 4 of the present volume in which he says: “Who but my selfe can conceive the sweetnesse of that salutation, when the Spirit of God sayes to me in a morning, Go forth to day and preach, and

¹ See F. P. Wilson, *The Plague in Shakespeare’s London* (Oxford, 1927), p. 4. The text quoted is from *Numbers* 16.46.

² See Sermon 18 in Volume VI of this edition, p. 359.

preach consolation, preach peace, preach mercy, And spare my people, spare that people whom I have redeemed with my precious Blood, and be not angry with them for ever . . .”³

Sermon 1 was preached on January 29 as “The second of my Prebend Sermons upon my five Psalmes.”⁴ It is one of Donne’s finest discourses, and it has furnished the anthologists with many extracts.⁵ Gosse admired it immensely. He described it as “a long poem of victory over death,” and as “one of the most magnificent pieces of religious writing in English literature.” Of the peroration he wrote that it “closes with a majestic sentence of incomparable pomp and melody, which might be selected as typical of Jacobean, or rather, early Stuart prose in its most gorgeous and imperial order.”⁶

The memory of the experience through which the City had passed was still fresh with preacher and hearers. We can trace it in Donne’s quotation from *Exodus*, “the pestilence grows heavy upon the Land,” and in his reference to the apocalyptic vision in which the seven angels pour out their seven vials, and men repent not but blaspheme. He notes “an extraordinary sadness, a predominant melancholy, a faintness of heart, a cheerlessness, a joylessness of spirit,” as one of the characteristics of the time, and therefore he says, “I would always raise your hearts, and dilate your hearts, to a holy Joy, to a joy in the Holy Ghost.”

“Joy” is the keyword of this sermon. With its derivatives “joyful,” “rejoice,” and the like, it recurs thirty-nine times. And it is closely associated with “glory,” as in the following passage, where Donne uses his favourite metaphor of the map:

If you looke upon this world in a Map, you find two Hemispheres, two half worlds. If you crush heaven into a Map, you may find two Hemispheres

³ P. 133.

⁴ For an explanation of the circumstances of Donne’s Prebend Sermons see Vol. VI, p. 29.

⁵ Logan Pearsall Smith drew upon it several times for his anthology, *Donne’s Sermons: Selected Passages*; see his pp. 9–10, 23, 69–71, 135, 217–219. John Hayward, in *John Donne: Complete Poetry and Selected Prose*, pp. 646–648, printed two extracts from it. It was printed in full in 1921 by the Cambridge University Press.

⁶ Edmund Gosse, *Life and Letters of John Donne* (1899), II, 239.

⁷ For the passages quoted in this paragraph see pp. 53, 68–69, 68, below.

too, two half heavens; Halfe will be Joy, and halfe will be Glory; for in these two, the joy of heaven, and the glory of heaven, is all heaven often represented unto us. And as of those two Hemisphears of the world, the first hath been knowne long before, but the other, (that of America, which is the richer in treasure) God reserved for later Discoveries; So though he reserve that Hemisphear of heaven, which is the Glory thereof, to the Resurrection, yet the other Hemisphear, the Joy of heaven, God opens to our Discovery, and delivers for our habitation even whilst we dwell in this world.⁸

This joy takes full account of the manifold afflictions of the world. It does not depend on circumstances, but is derived from the unchanging nature of God himself. "Fixe upon God any where, and you shall finde him a Circle; He is with you now, when you fix upon him; He was with you before, for he brought you to this fixation; and he will be with you hereafter, for *He is yesterday, and to day, and the same for ever.*" We hear Donne's characteristic note in the words: "All our life is a continuall burden, yet we must not groane; A continuall squeasing, yet we must not pant; And as in the tendernesse of our childhood, we suffer, and yet are whipt if we cry, so we are complained of, if we complaine, and made delinquents if we call the times ill." For Donne there is no safe abiding place for the soul anywhere but in God. "*Vnder the shadow of his wings*, you may, you should, *rejoyce*. . . And then thinke also, that if God afford thee the shadow of his wings, that is, Consolation, respiration, refreshing, though not a present, and plenary deliverance, in thy afflictions, not to thanke God, is a murmuring, and not to rejoyce in Gods wayes, is an unthankfulnesse. Howling is the noyse of hell, singing the voyce of heaven; Sadnesse the damp of Hell, Rejoycing the serenity of Heaven. And he that hath not this joy here, lacks one of the best pieces of his evidence for the joyes of heaven . . ."⁹

From this point Donne enters upon his peroration, which recalls a passage in *The Second Anniversary*, where he had written of the soul set free by death, and ascending to heaven:

Thinke thy shell broke, thinke thy Soule hatch'd but now.
And think this slow-pac'd soule, which late did cleave
To a body, and went but by the bodies leave,

⁸ P. 69.

⁹ For the passages quoted in this paragraph see pp. 52, 54, 69, 70.

Twenty, perchance, or thirty mile a day,
 Dispatches in a minute all the way
 Twixt heaven, and earth; she staves not in the ayre, . . .
 For th' Element of fire, she doth not know,
 Whether she past by such a place or no;
 She baits not at the Moone, nor cares to trie
 Whether in that new world, men live, and die. . . .
 Who, if she meet the body of the Sunne,
 Goes through, not staying till his course be runne; . . .
 But ere she can consider how she went,
 At once is at, and through the Firmament. . . .
 So by the Soule doth death string Heaven and Earth.¹⁰

So here Donne continues to speak of the faithful soul:

This joy shall not be put out in death, and a new joy kindled in me in Heaven; But as my soule, as soone as it is out of my body, is in Heaven, and does not stay for the possession of Heaven, nor for the fruition of the sight of God, till it be ascended through ayre, and fire, and Moone, and Sun, and Planets, and Firmament, to that place which we conceive to be Heaven, but without the thousandth part of a minutes stop, as soone as it issues, is in a glorious light, which is Heaven . . . As my soule shall not goe towards Heaven, but goe by Heaven to Heaven, to the Heaven of Heavens, So the true joy of a good soule in this world is the very joy of Heaven; and we goe thither, not that being without joy, we might have joy infused into us, but that as Christ says, *Our joy might be full*, perfected, sealed with an everlastingnesse; for, as he promises, *That no man shall take our joy from us*, so neither shall Death it selfe take it away, nor so much as interrupt it, or discontinue it, But as in the face of Death, when he layes hold upon me, and in the face of the Devill, when he attempts me, I shall see the face of God, (for, every thing shall be a glasse, to reflect God upon me) so in the agonies of Death, in the anguish of that dissolution, in the sorrowes of that valediction, in the irreversiblenesse of that transmigration, I shall have a joy, which shall no more evaporate, then my soule shall evaporate, A joy, that shall passe up, and put on a more glorious garment above, and be joy super-invested in glory.¹¹

A few weeks later Donne preached for the second time before King Charles at Whitehall. The sermon (No. 2) again met with Charles's approval, and he ordered it to be published. The publisher, as before, was Thomas Jones, who had also been responsible for the *Devotions*.

¹⁰ *Poems*, ed. Grierson, I, 256–257.

¹¹ Pp. 70–71.

The sermons, however, did not sell as well as the *Devotions*, which went through five editions between 1624 and 1638. There were still some copies left over of the earlier sermons which Jones had published. In 1623 he had put together some of these with a general title page as *Three Sermons upon Speciall Occasions*, and in 1625 after the publication of *The first Sermon Preached to King Charles*, that sermon had been included to make up *Foure Sermons upon Speciall Occasions*. Now in 1626 he made a last effort to dispose of his stock by including this new sermon "preached to the King's M^{tie} at Whitehall, 24. Febr. 1625" (i.e., 1625/6) in a collection of *Fiue Sermons vpon Speciall Occasions*.

Donne sent a copy of this sermon to Elizabeth, Queen of Bohemia, the only daughter of James I, who had married Frederick, the Elector Palatine. Donne had written an epithalamium for their marriage in 1613, he had enjoyed their hospitality, and had preached before them on his German tour in 1619. Like his friend Sir Henry Wotton, who addressed to Elizabeth his most famous lyric, "You meaner Beauties of the Night," he was an enthusiastic admirer of this lovely lady, who had inherited some of the beauty, charm, and ill-fortune of her grandmother, Mary Queen of Scots. Her husband had been elected King of Bohemia, but had reigned for less than a year, owing to the outbreak of the Thirty Years' War. She was known as "The Winter Queen," and "The Queen of Hearts," and she was the mother of a large family, of whom Prince Rupert and Prince Maurice were later to become famous as soldiers in the defence of their uncle, Charles I, in the English Civil War. She and her husband were now in exile, but Donne continued from year to year to send her a copy of each newly printed work. In 1622 he had sent her his sermon on Judges 5.20, in 1624 his *Devotions upon Emergent Occasions*, and in 1625 his *First Sermon Preached to King Charles*. In sending to the Queen this second sermon which he had preached before Charles, Donne sent with it the following letter:

Though your Majesty have a large patience, yet I humbly beseech you, to remember, that I have not exercised it, since the boldnesse of presenting to your Majesty, that Sermon, which was the first that was preached to the King, almost a year since. We read of some, that have had anniversary agues, one fit a year, and no more. If my zeal to appear in your Majestie's presence, push me to an anniversary importunity, and to shew my self thus

before you once a year, and no more; your Royall goodnesse will be pleased to call it a modest boldness, and to say to your self in my behalf, Surely this poor Soul, who comes to me every year, in these his meditations for the publique, takes me with him every morning, in his private Prayers and Devotions, to Almighty God. And when I am defective in that sacrifice, let me lose all the effect of all my other sacrifices, which I make for the happinesse of your Majesties.¹²

This sermon, though much less eloquent than the Second Prebend Sermon, carried on the theme of consolation for an afflicted people. The text was a strange one, "Where is the Bill of your Mothers Divorcement? . . . Or which of my Creditors is it, to whom I have sold you?" It had been used by the prophet of old to the exiles returning from Babylon, and Donne applied it to enforce his belief that, for individuals as well as for nations, God's judgements were not irrevocable, but were intended to lead men to repentance and forgiveness. In particular he attacked the doctrine of "reprobation," or predestination to damnation. He urged his hearers not to fall into the error of misinterpreting a few isolated texts of Scripture. "It must bee Gods *whole Booke*, and not a few mis-understood *Sentences* out of that Booke, that must try thee. Thou must not presse heavily to thine own damnation every such *Sentence*, *Stipendium peccati Mors est*, *That the reward of sinne is death*; Nor the *Impossibile est*, *That it is impossible for him that falls after Grace to bee renewd*; That which must try thee is the whole *Booke*, the *tenor* and *purpose*, the *Scope* and *intention* of God in his *Scriptures*. His *Booke* is a *Testament*; and in the *Testament*, the *Testator* is *dead*, and *dead* for thee; And would that God that would *dye for thee*, *Divorce thee*? His *Booke* is *Euangelium*, *Gospell*; and *Gospell* is *good tydings*, a *gracious Messadge*; And would God pretend to send thee a *gracious Messadge*, and send thee a *Divorce*? God is Love . . ."¹³

To modern readers the legal metaphors with which the sermon

¹² *Letters* (Tobie Matthew collection), pp. 298–299. Gosse (II, 233) is in error in stating that "early in 1626 Donne sent a copy of his *First Sermon Preached to King Charles* to the Electress Elizabeth," after which he gives the letter printed above. It is quite clear from the letter itself that Donne had sent the *First Sermon* in the spring of 1625, and that he was now sending his newly printed *Sermon Preached to the Kings Majestie*.

¹³ P. 87.

abounds are unwelcome in a theological argument. Donne with his legal training had a queer liking for "reversions" and "bills of sale." The peroration of the sermon is far different from the visions of future glory with which some of his sermons conclude, but his honest intention to raise dejected souls from their despondency does something to redeem the final sentences from their dryness. "For, howsoever hee [God] seeme to thee, to have sold thee to *Sinne*, to *Sadnesse*, to *Sickenesse*, . . . though he seeme to sell his *present estate*, hee will not sell *Reversions*; his *future title* to thee, by a *future Repentance*, hee will not sell; But whensoever thou shalt grow due to him, by a new, and a true repentance, hee shall re-assume thee, into his bed, and his bosome . . . *No bill of sale*, shall stand up to thy prejudice, but thy dejected *spirit* shall bee raised from thy consternation, to a holy cheerefulness, and a peacefull alacritie, and no *tentation* shall offer a reply . . ."¹⁴

The sermon preached on Easter Day (No. 3) is curious rather than eloquent. Donne quotes St. Jerome to recommend slimness of body to his audience. "The attenuation, the slendernes, the deliverance of the body from the encumbrance of much flesh, gives us some assimilation, some conformity to God, and his Angels; The lesse flesh we carry, the liker we are to them, who have none."¹⁵

We are amazed at the extraordinary literalness with which Donne here interprets the doctrine of the resurrection of the body: "where mans buried flesh hath brought forth grasse, and that grasse fed beasts, and those beasts fed men, and those men fed other men, God that knowes in which Boxe of his Cabinet all this seed Pearle lies, in what corner of the world every atome, every graine of every mans dust sleeps, shall recollect that dust, and then recompact that body, and then re-inanimate that man, and that is the accomplishment of all."¹⁶ Donne has, however, written so much and so finely elsewhere on the subject of the Resurrection that it would be unfair to criticise this sermon too harshly. It was intended to be the first of a series of three on a particularly difficult text (*I Cor.* 15.29), and the remaining sermons appear later in this volume as Nos. 6 and 7.

The next sermon (No. 4) was preached to the King in the course

¹⁴ P. 93.

¹⁵ P. 106.

¹⁶ P. 115.

of Donne's "Ordinary wayting at White-hall" on April 18. It is largely occupied with controversial matter, but there is one fine passage in which Donne magnifies the office of the preacher and the priest, as he had done in his verses *To Mr. Tilman, after he had taken orders*.¹⁷

What a Coronation is our taking of Orders, by which God makes us a Royall Priesthood? And what an inthronization is the comming up into a Pulpit, where God invests his servants with his Ordinance, as with a Cloud, and then presses that Cloud with a *Væ si non*, woe be unto thee, if thou doe not preach, and then enables him to preach peace, mercy, consolation, to the whole Congregation. That God should appeare in a Cloud, upon the Mercy Seat, as he promises *Moses* he will doe, That from so poore a man as stands here, wrapped up in clouds of infirmity, and in clouds of iniquity, God should drop raine, pour downe his dew, and sweeten that dew with his honey, and crust that honied dew into Manna, and multiply that Manna into Gomers, and fill those Gomers every day, and give every particular man his Gomer, give every soule in the Congregation, consolation by me . . .¹⁸

The next sermon (No. 5) was preached on April 30 "to the Household at White-hall," a title which implies that the King was not present. The text, "I am not come to call the righteous, but sinners to repentance," was one which enabled Donne to set forth his intense conviction that Christianity is a religion for bad men and women who would like to be good.

Shall we wonder that Christ would live with sinners, who was content to die for sinners? Wonder that he would eat the bread and Wine of sinners, that gave sinners his own flesh to eat, and his own blood to drink? Or if we do wonder at this, (as, indeed, nothing is more wonderful) yet let us not calumniate, let us not mis-interpret any way, that he shall be pleased to take, to derive his mercy to any man: but, (to use *Clement of Alexandria's* comparison) as we tread upon many herbs negligently in the field, but when we see them in an Apothecaries shop, we begin to think that there is some vertue in them; so howsoever we have a perfect hatred,

¹⁷ *Poems*, ed. Grierson, I, 351. Compare lines 16-18, in which Donne uses the same metaphor of a Coronation:

. . . so hath grace
Chang'd onely Gods old Image by Creation,
To Christs new stampe, at this thy Coronation.

It should be remembered that the coronation of Charles I had taken place on February 2 of this year.

¹⁸ P. 134.

and a religious despite against a sinner, as a sinner; yet if Christ Jesus shall have been pleased to have come to his door, and to have stood, and knock'd, and enter'd, and sup'd, and brought his dish, and made himself that dish, and seal'd a reconciliation to that sinner, in admitting him to that Table, to that Communion, let us forget the Name of Publican, the Vices of any particular profession; and forget the name of sinner, the history of any mans former life; and be glad to meet that man now in the arms, and to grow up with that man now in the bowels of Christ Jesus; since Christ doth not now begin to make that man his, but now declares to us, that he hath been his, from all eternity: For in the Book of Life, the name of *Mary Magdalen* was as soon recorded, for all her incontinency, as the name of the blessed Virgin, for all her integrity; and the name of St. *Paul* who drew his sword against Christ, as soon as St. *Peter*, who drew his in defence of him: for the Book of life was not written successively, word after word, line after line, but delivered as a Print, all together. There the greatest sinners were as soon recorded, as the most righteous; and here Christ comes to call, *not the righteous at all, but onely sinners to repentance.*"¹⁹

This passage finds a close parallel in the poem *An Hymn to the Saints, and to Marquesse Hamylton*, which Donne had written a year earlier, especially in the following lines:

And if, faire soule, not with first *Innocents*
 Thy station be, but with the *Pœnitents*,
 (And, who shall dare to aske then when I am
 Dy'd scarlet in the blood of that pure Lambe,
 Whether that colour, which is scarlet then,
 Were black or white before in eyes of men?)
 When thou rememb'rest what sins thou didst finde
 Amongst those many friends now left behinde,
 And seest such sinners as they are, with thee
 Got thither by repentance, Let it bee
 Thy wish to wish all there, to wish them cleane;
 With *him* a *David*, *her* a *Magdalen*.²⁰

Donne devotes some part of this sermon to a defence of cheerful society and hospitality. This he derived from the circumstances in which Christ spoke the words of the text: "And in the first of these, the Historical and Occasional part, we shall see, first, That Christ by

¹⁹ Pp. 152–153.

²⁰ *Poems*, ed. Grierson, I, 289–290. The Marquess of Hamilton died in March, 1624/5, and Sir Robert Ker entreated Donne to write a funeral elegy.



THE NAVE, ST. PAUL'S CATHEDRAL

From an etching by Wenceslaus Hollar, 1658. Reproduced in Sir William Dugdale's *History of St. Paul's Cathedral in London* ... (London, 1716), plate 145, facing page 135.

his personal presence justified Feasting, somewhat more than was merely necessary, for society, and chearful conversation: He justified feasting, and feasting in an Apostles house: though a Church-man, and an Exemplar-man, he was not depriv'd of a plentiful use of Gods creatures, nor of the chearfulness of conversation."²¹

This is in harmony with what we know of Donne's own behaviour. Though in his later years he was extremely temperate, he was not austere, and he loved good company and the society of his friends, except in such a period of retirement as that after the death of his wife. Walton's testimony of him, given from personal knowledge, was that his company was one of the delights of mankind, and that "his aspect was chearful, and such as gave silent testimony of a clear knowing soul, and of a Conscience at peace with it self."²² This is confirmed by the funeral elegy which Sidney Godolphin, a minor poet, contributed to the *Poems* of 1635:

Nor didst thou onely consecrate our teares,
Give a religious tincture to our feares;
But even our joyes had learn'd an innocence,
Thou didst from gladness separate offence.²³

He did his share of entertaining, as the Dean of St. Paul's was expected to do, and at the Christmas season of the very year in which this sermon was preached he invited a series of guests to dinner, as he informs his friend Sir Robert Ker in a letter written on January 4, 1626/7: "I have obeyed the formes of our Church of *Pauls* so much, as to have been a solemn Christmas man, and tryed conclusions upon my selfe, how I could sit out the siege of new faces, every dinner. . . . Suppers, I presume, are inconvenient to you." He then invites his friend to come either alone or with "such company as shall waite upon you, and come as a visitor or overseer of this Hospitall of mine, and dine or sup at this miserable chezmey."²⁴ In earlier days he had written to Sir Henry Goodyer, "When sadnesse dejects me, either I countermine it with another sadnesse, or I kindle squibs about me again, and flie into sportfulnesse and company,"²⁵ but during the period of his

²¹ P. 143.

²² Life of Donne, in *Lives* (1670), p. 80.

²³ *Poems*, ed. Grierson, I, 393.

²⁴ *Letters* (1651), pp. 315-316.

²⁵ *Ibid.*, p. 71.

ministry he deprecated the resort to "Musique, to Comedies, to Conversation" to drive away the sadness which arose from a sense of sin. He was careful to explain to his hearers that there was no harm in such things in themselves. "Not that such recreations are unlawfull; the minde hath her physick as well as the body; but when thy sadnesse proceeds from a sense of thy sinnes, (which is Gods key to the doore of his mercy, put into thy hand) it is a new, and a greater sin, to goe about to overcome that holy sadnesse, with these prophane diversions..."²⁰ In short, Donne's attitude was that there was a time to weep for sin, and a time to be cheerful in the enjoyment of God's benefits. Matthew made a feast for Christ and his friends, and Christ accepted the invitation and enjoyed the hospitality.

In Donne himself we notice in this year 1626 a note of cheerfulness. The horrors of the plague of 1625 were a thing of the past. The Court mourning for the death of King James was over, and the new King had shown himself personally friendly to Donne, and a supporter of the High Church party to which Donne belonged. The great sorrow of Ann Donne's death was now nine years past, and Donne's daughters were growing up to become a comfort to him, even though the marriage of the eldest, Constance, to the elderly Edward Alleyn, had not proved markedly successful. New friends among the younger men, such as George Herbert, Henry King, and Brian Duppa, had arisen to take the places of those elder ones who like Sir Henry Goodyer were failing in health and were soon to die. Donne had a pleasant circle of intimates, people of piety and refinement like Sir John and Lady Danvers (formerly Magdalen Herbert), while he was on cordial terms with several great nobles such as the Earl and Countess of Carlisle, and the Earl and Countess of Dorset. Above all, his powers as a preacher were at their height, and his health was good enough in 1626 to permit his preaching at least twelve long and elaborate discourses at St. Paul's and the Court, besides a number at St. Dunstan's and in the country which he did not trouble to preserve. He found happiness in the exercise of his great gifts, and in the knowledge that his ministry was proving a comfort and help to many afflicted souls. Moreover, the comfortable income which he was now enjoying enabled him to make gifts to poor scholars and to prisoners,

²⁰ *LXXX Sermons*, p. 501.

and to help some of his old friends who were now in want. Walton says of him that

he was inquisitive after the wants of Prisoners, and redeemed many from thence that lay for their Fees or small Debts; he was a continual Giver to poor Scholars, both of this and foreign Nations. Besides what he gave with his own hand, he usually sent a Servant, or a discreet and trusty Friend, to distribute his Charity to all the Prisons in *London* at all the Festival times of the year, especially at the *Birth* and *Resurrection* of our Saviour. He gave an hundred pounds at one time to an old Friend,²⁷ whom he had known live plentifully, and by a too liberal heart and carelessness became decayed in his Estate: and, when the receiving of it was denied, by the Gentlemans saying, *He wanted it not*; for as there be some spirits so generous as to labour to conceal and endure a sad poverty, rather than those blushes that attend the confession of it; so there be others to whom Nature and Grace have afforded such sweet and compassionate souls, as to pity and prevent the Distresses of Mankind; which I have mentioned because of Dr. *Donne's* Reply, whose Answer was, *I know you want not what will sustain nature, for a little will do that, but my desire is, that you who in the dayes of your plenty have cheered and raised the hearts of many of your dejected friends, would now receive this from me, and use it as a cordial for the cheering of your own*: and so it was received.²⁸

Sermons 6 and 7 were preached at St. Paul's on May 21 and June 21.²⁹ They are a continuation of the series on the text *I Cor.* 15.29, which Donne had opened with his sermon on Easter Day. In that

²⁷ One hundred pounds at that date would be worth at least one thousand now, probably considerably more since the recent rise in prices. The friend was almost certainly Sir Henry Goodyer, who "in February, 1626, wrote to Mr. Secretary Conway that he was 'so consumed in estate' that he was 'scarce able to put meat into his daughters' mouths.'" (Gosse, II, 249.)

²⁸ Walton, *Lives*, pp. 65–66. It must not be thought, however, that Donne distributed his charity recklessly. He was apt to refuse those who asked him directly for money, including his son-in-law, Edward Alleyn, who, though a rich man and the owner of considerable property, was often in want of ready cash. When Alleyn asked Donne for what he euphemistically called "the common courtesy afforded to a friend, the loan of unuseful moneys," Donne refused his application, and a quarrel ensued (Gosse, II, 217).

²⁹ It seems probable that June 21 is a mistake for June 18, owing to faulty reckoning from May 21, which was the Sunday after Ascension Day. May 28 was Whitsunday, and June 4 Trinity Sunday. If Donne really preached the second sermon on June 21, he preached it on a Wednesday, an unusual day of the week for a long and elaborate sermon.

sermon he had treated the text as an argument for the resurrection, and had indicated that he intended to treat the other aspects of the subject at a later date.³⁰ This he now did, and these two sermons are almost entirely occupied with controversy on the subject of prayers for the dead, and the doctrine of purgatory. They are, it must be confessed, tedious reading, and perhaps the most interesting passage in them is that in the sermon of May 21 in which Donne explains that now is the time to resume anti-Romish controversy, which had been suspended for a while by King James's order:

So then this Dayes Exercise will bee meerely Polemicall, the handling of a Controversie; which though it be not alwayes pertinent, yet neither is it alwayes unseasonable. There was a time but lately, when he who was in his desire and intension, the Peace-maker of all the Christian world, as he had a desire to have slumbred all Field-drums, so had he also to have slumbred all Pulpit-drums, so far, as to passe over all impertinent handling of Controversies, meerly and professedly as Controversies, though never by way of positive maintenance of Orthodoxall and fundamentall Truths . . . And as this way had piety, and peace in the worke it selfe, so was it then occasionally exalted, by a great necessity; He, who was then our hope, and is now the breath of our nostrils, and the Anointed of the Lord, being then taken in their pits, and, in that great respect, such exasperations the fitter to be forborne, especially since that course might well bee held, without any prevarication, or cooling the zeale of the positive maintenance of the religion of our Church. But things standing now in another state, and all peace, both Ecclesiasticall and Civill, with these men, being by themselves removed, and taken away, and hee [for] whom we feared, returned in all kinde of safety, safe in body, and safe in soule too . . . Things being now, I say, in this state, with these men, since wee heare that Drums beat in every field abroad, it becomes us also to returne to the brasing and beating of our Drums in the Pulpit too, . . . so wee also may employ some of our Meditations upon supplanting, and subverting of error, as well as upon the planting, and watering of the Truth.³¹

The fear of possible invasion and of civil war is expressed in the second sermon. "And therefore may God bee pleased to heare, and good men be pleased to joyne in this prayer, That God will so be

³⁰ "I have therefore proposed words unto you, which will not be determined this day; That so, when at any other time, we return to the handling of them, we may also return to the meditation of the Resurrection." See p. 94.

³¹ Pp. 166-167.

satisfied, with having laid his owne hand upon us, in the late pestilence, as neither to make any forraine hand, nor one anothers hand, his instrument to destroy, or farther to punish us."³²

Those who wish to know what were the fears and rumours which disturbed Londoners at this date, should read the scene in Jonson's *Staple of News*, performed early in 1626, in which Cymbal, Fitton, and Thom read the supposed news to their customers, telling them that "the *King of Spaine* is chosen *Pope* . . . And *Emperor* too," that *Vittellesco*, General of the Jesuits, has invented a bomb, or egg, containing "wilde fire" so that Spinola, the famous Catholic general,

shall need beleaguer no more townes,
But throw his *Egge* in. It shall cleare consume,
Palace, and place; demolish and beare downe,
All strengths before it. Never be extinguish'd!
Till all become one ruine!

Another rumour is that Spinola has a "new Project" for the invasion of England:

But what if *Spinola* have a new *Project*:
To bring an army over in corke-shooes,
And land them, here, at *Harwich*? all his horse
Are shod with corke, and fourscore pieces of ordinance,
Mounted upon cork-carriages, with bladders,
In stead of wheels, to runne the passage over
At a spring-tide.³³

Donne's rather violent controversial sermons at this period become more intelligible to us when we realize that many of his hearers feared that Catholic Spain, now winning many victories on the Continent, would utterly overthrow the Protestant cause, and might even attempt the invasion of England.

Sermon 6 has a passage which recalls Donne's mention in *The First Anniversary* of the "new philosophy" and its rejection of the fourth element, that of fire:

³² Pp. 204-205.

³³ Ben Jonson, *The Staple of News*, III, ii, 21-93. All this news was, of course, quite untrue, but Jonson was satirising the public demand for news, however fanciful, and the unscrupulous methods of the venders of news letters.

And new Philosophy calls all in doubt,
The Element of fire is quite put out . . .

In the sermon Donne writes: "Against the popular opinion of the Spheare, or Element of Fire, some new Philosophers have made this an argument, that it is improbable, and impertinent, to admit an Element that produceth no Creatures; A matter more subtile then all the rest, and yet work upon nothing in it; A region more spacious then all the rest, and yet have nothing in it, to worke upon. All the other three Elements, Earth, and Water, and Ayre abound with inhabitants proper to each of them, onely the Fire produces nothing."³⁴

We have printed these two sermons together, as they are so intimately connected, but Whitsunday fell between them, and we have conjecturally assigned No. 8 to this year. If we were right in assigning Sermon 16 of Volume VI to Whitsunday, 1625, this sermon, which is on the same text and contains allusions to "a former sermon upon these words," must belong to Whitsunday, 1626. In 1627 and 1628 Donne similarly preached on two successive Whitsundays on a text taken from the Gospel of St. John, but for those years the Folio supplies the dates, whereas it omits them in the present case.

In an introductory paragraph Donne sums up what he had said on the previous Whitsunday about the Holy Ghost, the Comforter, reproving the world "of sin, and of righteousness and of judgement." Then he proceeds to a lengthy exposition of the text, in which the Fathers and the Schoolmen usurp far too much space. Even in this desert, however, there are occasional oases, such as the description of the Christian Church, and the benefits which it offers to the repentant soul:

The holy Ghost . . . offers thee the knowledge that such a Church there is; A Jordan to wash thine originall leprosie in Baptisme; A City upon a mountaine, to enlighten thee in the works of darknesse; a continuall application of all that Christ Jesus said, and did, and suffered, to thee. Let

³⁴ P. 184. Cardan in his *De Subtilitate*, published in 1550, denied the existence of fire as an element. Donne knew this book, and referred to it in another connexion in *Biathanatos*, p. 50. Cardan's arguments had been of an elementary kind, and much more conclusive evidence was provided by Tycho Brahe, and by Kepler in his *Astronomiæ pars optica* and in the Preface to his *Dioptrice*. See C. M. Coffin, *John Donne and the New Philosophy* (Columbia University Press, 1937), pp. 166-174.

no soule say, she can have all this at Gods hands immediatly, and never trouble the Church; That she can passe her pardon between God and her, without all these formalities, by a secret repentance. It is true, beloved, a true repentance is never frustrate: But yet, if thou wilt think thy selfe a little Church, a Church to thy selfe, because thou hast heard it said, That thou art a little world, a world in thy selfe, that figurative, that metaphoricall representation shall not save thee. Though thou beest a world to thy self, yet if thou have no more corn, nor oyle, nor milk, then growes in thy self, or flowes from thy self, thou wilt starve; Though thou be a Church in thy fancy, if thou have no more seales of grace, no more absolution of sin, then thou canst give thy self, thou wilt perish. . . . Only the Church hath the nature of a surety; Howsoever God may take thine own word at home, yet he accepts the Church in thy behalfe, as better security. Joyne therefore ever with the Communion of Saints; . . . Whilst thou art a member of that Congregation, that speaks to God with a thousand tongues, beleeve that thou speakest to God with all those tongues. And though thou know thine own prayers unworthy to come up to God, . . . yet beleeve that some honester man then thy selfe stands by thee, and that when he prays with thee, he prays for thee; and that, if there be one righteous man in the Congregation, thou art made the more acceptable to God by his prayers . . .³⁵

It is probable that one or two of the "Sermons preached at St. Dunstan's" should be inserted at this point, but we have not been able to decide on any particular one with any degree of assurance. Certainly Donne was taking keen interest in his work at that church. The Vestry minutes³⁶ show that he was present at the vestry meetings on April 8 (the first date at which his attendance was recorded), May 8, July 4, July 12, and October 10—that is, at every meeting during the year. Records show that on May 6 he had the pulpit removed into a more suitable position, and that two new pews were built for his personal use.³⁷

No. 9, the Third Prebend Sermon, was preached at St. Paul's on November 5, 1626. Here once again Donne strives to cheer and comfort his congregation. Once again he attacks the Calvinists for their belief that God predestines certain men to damnation:

³⁵ Pp. 232–233.

³⁶ These are in the Guildhall Library, MS 3016/1. Professor R. C. Bald has examined them, and has given us his notes. A list of those present at vestry meetings does not appear during the early months of Donne's incumbency. The first attendance list is for February 7, 1624/5, and Donne was not present.

³⁷ Gosse, II, 234.

God does not Reward, nor Condemne out of his Decrees, but out of our actions. . . . For God made man *Ad imaginem suam*, To his owne Image. If he had made him under an inevitable, and irresistible necessity of damnation, he had made him *Ad Imaginem Diabolicam*, to the Image of the Devill, and not to his own. God goes not out as a Fowler, that for his pleasure and recreation, or for his commodity, or commendation, would kill, and therefore seeks out game that he may kill it; It is not God *that seeks whom he may devoure*: But God sees the Vulture tearing his Chickens, or other birds picking his Corne, or pecking his fruit, and then when they are in that mischievous action, God takes his bowe and shoots them for that.³⁸

The use which Donne made of earlier English translations of the Bible is shown in the following passage:

This Retribution is expressed in the Originall, in the word *Halal*; And *Halal*, to those Translators that made up our Booke of Common Prayer, presented the signification of *Gladnesse*, for so it is there, *They shall be glad*; So it did to the Translators that came after, for there it is, *They shall rejoyce*; And to our last Translators it seemed to signifie *Glory*, *They shall Glory*, say they. But the first Translation of all into our Language (which was long before any of these three) calls it *Praise*, and puts it in the Passive, *All men of rightfull heart shall be praised*. He followed S. Hierom, who reads it so, and interprets it so, in the Passive, *Laudabuntur, They shall be praised*. And so truly *Iithhalelu*, in the Original, beares it, nay requires it; which is not of a praise that they shall give to God, but of a praise, that they shall receive for having served God with an upright heart . . .³⁹

Here Donne brings together the Hebrew original (in a transliterated form, as always in the *LXXX Sermons*), the Vulgate, Wickliffe's version, the Prayer Book version of the *Psalms* (taken from the Great Bible), the Geneva version (1560), and the Authorised Version. We may compare this with a passage in a sermon on *Psalms* 6.1 (*LXXX Sermons*, p. 506) in which Donne speaks of "our three Translations, . . . the *Bishops Bible*, . . . the *Geneva Bible*, and that which wee may call the *Kings*," i.e., the Authorised Version.⁴⁰

The most interesting part of the sermon is to be found at its close, in which Donne, using the first person singular throughout, anticipates his passage from this life to the next.

³⁸ P. 241.

³⁹ P. 248.

⁴⁰ Compare also *LXXX Sermons*, No. 54, p. 537; *Fifty Sermons*, No. 4, p. 29, and No. 14, p. 114.

Consider we therefore this everlasting future onely so, How the upright in heart shall be praised in heaven.

First, The Militant Church shall transmit me to the Triumphant, with her recommendation, That I lived in the obedience of the Church of God, That I dyed in the faith of the Sonne of God, That I departed and went away from them, in the company and conduct of the Spirit of God, into whose hands they heard me, they saw me recommend my spirit, And that I left my body, which was *the Temple of the Holy Ghost*,⁴¹ to them, and that they have placed it in Gods treasury, in his consecrated earth, to attend the Resurrection, which they shall beseech him to hasten for my sake, and to make it joyfull and glorious to me, and them, when it comes. . . . And then, if I have done any good to any of Gods servants, (or to any that hath not been Gods servant, for Gods sake) If I have but fed a hungry man, If I have but clothed a naked childe, If I have but comforted a sad soule, or instructed an ignorant soule, If I have but preached a Sermon, and then printed that Sermon, that is, first preached it, and then lived according to it, (for the subsequent life is the best printing, and the most usefull and profitable publishing of a Sermon) All those things that I have done for Gods glory, shall follow me, shall accompany me, shall be in heaven before me, and meet me with their testimony, That as I did not serve God for nothing, (God gave me his blessings with a large hand, and in overflowing measures) so I did not nothing for the service of God; Though it be as it ought to be, nothing in mine owne eyes, nothing in respect of my duty, yet to them who have received any good by it, it must not seeme nothing; for then they are unthankfull to God, who gave it, by whose hand soever.

This shall be my praise to Heaven, my recommendation thither; And then, my praise in Heaven, shall be my preferment in Heaven. That those blessed Angels, that rejoyced at my Conversion before, shall praise my perseverance in that profession, and admit me to a part in all their Hymns and Hosannaes, and Hallelujahs . . . And from this testimony I shall come to the accomplishment of all, to receive from my Saviours own mouth, that glorious, that victorious, that harmonious praise . . . *Well done, good and faithfull servant, enter into thy Masters joy.*⁴²

On December 12 Donne preached the sermon at the funeral of Sir William Cokayne (or Cokain), an Alderman of the City of London.⁴³

⁴¹ Izaak Walton may have been thinking of these words when he wrote in his *Life of Donne* (prefixed to the *LXXX Sermons*) of "his active body, which once was a Temple of the Holy Ghost."

⁴² Pp. 254-256.

⁴³ For a less favourable view of the career of Cokayne than that given here by Donne and by the notice of him in the *Dictionary of National Biography*, see Astrid Friis, *Alderman Cockayne's Project and the Cloth Trade* (Copenhagen and London, 1927).

He opens this sermon (No. 10) with some sentences in which he denies the doctrine of the transmigration of souls, a doctrine which had been the foundation of his satirical poem *The Progresse of the Soule* many years earlier, and affirms his belief in the immortality of the soul and the resurrection of the body:

God made the first Marriage, and man made the first Divorce; God married the Body and Soule in the Creation, and man divorced the Body and Soule by death through sinne, in his fall. God doth not admit, not justifie, not authorize such Super-inductions upon such Divorces as some have imagined; That the soule departing from one body, should become the soule of another body, in a perpetuall revolution and transmigration of soules through bodies, which hath been the giddinesse of some Philosophers to think; Or that the body of the dead should become the body of an evill spirit, that that spirit might at his will, and to his purposes informe, and inanimate that dead body. . . . And man is for ever immortall in both; Immortall in his soule by Preservation, and immortall in his body by Reparation in the Resurrection. For, though they be separated à *Thoro & Mensa*, from Bed and Board, they are not divorced; Though the soule be at the *Table of the Lambe*, in Glory, and the body but at the table of *the Serpent, in dust*; Though the soule be *in lecto florido*, in that bed which is alwayes green, in an everlasting spring, in *Abrahams Bosome*; And the body but in that green-bed, whose covering is but a yard and a halfe of Turfe, and a Rugge of grasse, and the sheet but a winding sheet, yet they are not divorced; they shall returne to one another againe, in an inseparable re-union in the Resurrection.⁴⁴

This sermon is a fine one, full of memorable passages. One of these describes the difficulty of concentration in private prayer, and the description is remarkably vivid:

But when we consider with a religious seriousnesse the manifold weaknesses of the strongest devotions in time of Prayer, it is a sad consideration. I throw my selfe downe in my Chamber, and I call in, and invite God, and his Angels thither, and when they are there, I neglect God and his Angels, for the noise of a Flie, for the ratling of a Coach, for the whining of a doore; I talke on, in the same posture of praying; Eyes lifted up; knees bowed downe; as though I prayed to God; and, if God, or his Angels should aske me, when I thought last of God in that prayer, I cannot tell: Sometimes I finde that I had forgot what I was about, but when I began to forget it, I cannot tell. A memory of yesterdays pleasures, a feare of to morrows dangers, a straw under my knee, a noise in mine eare, a light in mine eye,

⁴⁴ Pp. 257-258.

an any thing, a nothing, a fancy, a Chimera in my braine, troubles me in my prayer.⁴⁵

There is an incidental reference to the "new Philosophy" which at the time when Donne was writing the two verse *Anniversaries* had interested and perplexed him so much: "I need not call in new Philosophy, that denies a settlednesse, an acquiescence in the very body of the Earth, but makes the Earth to move in that place, where we thought the Sunne had moved; I need not that helpe, that the Earth it selfe is in Motion, to prove this, That nothing upon Earth is permanent . . ."⁴⁶

In this sermon, and in those which were to succeed it during the next twelve months, we observe in Donne a growing tendency to devote some part of his time to a defence of the Church of England against the attacks of the Puritans. Since his ordination, Donne had always been ready to defend the *via media*,⁴⁷ of the Church of England from Roman controversialists on the one hand and from ultra-Reformers on the other, but hitherto the main weight of the attack had come from Rome. Now, in the early years of the reign of Charles I, the danger from the Puritan dissidents was steadily becoming more formidable. Laud was in high favour with Charles, and his High Church policy provoked furious opposition from Puritan ministers and writers. The Church of England was described as "a supporter of Antichrist," "a limme of the beast," and "a thirster after the cup of *Babylon*," according to Donne's own testimony in a sermon preached in April, 1627.⁴⁸ London was the greatest stronghold of the Puritan party, and therefore when Donne preached at St. Paul's he was careful, as in this present sermon, to uphold the practice of the Church against those who maintained the supremacy of the private spirit:

Deceive not your selves then, with that new charme and flattery of the soule, That if once you can say to your selves you have faith, you need no more, or that you shall alwaies keepe that alive . . . So that it is not enough to say, I feelee the inspiration of the Spirit of God, He infuses faith, and

⁴⁵ Pp. 264-265.

⁴⁶ P. 271.

⁴⁷ See H. J. C. Grierson, "John Donne and the 'Via Media,'" *Modern Language Review*, XLIII (1948), 305-314.

⁴⁸ P. 409.

faith infused cannot be withdrawne . . . The Word is the Law, and the Rule, The Church is the Practise, and the Precedent that regulates thy faith; And if thou make imaginary revelations, and inspirations thy Law, or the practise of Sectaries thy Precedent, thou doest but call Fancie and Imagination, by the name of Reason and Understanding, and Opinion by the name of Faith, and Singularity, and Schisme, by the name of Communion of Saints.⁴⁹

A few pages later Donne writes of "the danger, the distemper" of ascribing too little importance to the Sacraments, and of saying with certain of the dissidents, "Leave me to my selfe, to my private motions, to my bosome inspirations, and I need no Church-work, no Sermons, no Sacraments, no such assistances."⁵⁰

Apart from these incidental points of interest, however, the general theme of the sermon is one which always moved Donne profoundly, the imperfection and impermanence of all earthly things, and the certainty of death. For the greater part of the sermon he dealt with this theme as a preacher, in terms appropriate to the pulpit. When at last he turned to the consideration of death itself, his prose suddenly caught fire, and he uttered one of his short prose poems in which all the words are charged with poignant associations and a definite rhythm guides the whole movement. He thinks of Goliath as the type of manly strength, of Jezebel the haughty Oriental beauty, of Dives the representative of all rich men who are clothed in purple and fine linen, and fare sumptuously every day, and then reflects that strength, beauty, riches, all must come to dust: "When *Goliah* had armed and fortified this body, And *Iezabel* had painted and perfumed this body, And *Dives* had pampered and larded this body, As God said to *Ezekiel*, when he brought him to the *dry bones*, *Fili hominis*, *Sonne of Man*, *doest thou think these bones can live?* They said in their hearts to all the world, Can these bodies die? And they are dead. *Iezabels* dust is not Ambar, nor *Goliahs* dust *Terra sigillata*, Medicinall; nor does the Serpent, whose meat they are both, finde any better relish in *Dives* dust, then in *Lazarus*."⁵¹

Here the words are incomparably enriched by the associations

⁴⁹ Pp. 262-263.

⁵⁰ Pp. 267-268.

⁵¹ P. 272.

which lie behind the proper names. Ezekiel's vision of the valley of dry bones, and his cry "Come from the four winds, O breath, and breathe upon these slain that they may live," Jezebel cruel and brave, who prepared for her horrible death with the courage of a great queen, painting her face and tiring her head, Lazarus the beggar who went from his rags and his filth to Abraham's bosom—all these immortal stories must have risen at once into the minds of Donne's hearers, as he uttered these few sentences. He whose prose is often so copious and redundant here employs a singular economy of words: "They said in their hearts to all the world, Can these bodies die? And they are dead." Is there any other passage in Donne's prose which is so exclusively made up of monosyllables of Anglo-Saxon origin, or any sentence so short and pregnant as "And they are dead"? Coming as the words do, after the first introduction of the foreign names *Goliath*, *Jezebel*, *Dives*, and *Ezekiel*, and before their repetition (in a different order, and with the substitution of *Lazarus* for *Ezekiel* in the concluding sentence), they have a peculiar vividness of dramatic effect. Here the poet and the preacher are one. It was the poet who brought in amber and that magical and medicinal *Terra sigillata* to suggest something rich and strange about the dust of these who had to die.

After this, Donne relapses for a few sentences into the flattest of pulpit prose. Then in the next paragraph his style rises again at the thought of resurrection. He turns from the Old Testament to Catullus for his associative magic: "The Gentils, and their Poets, describe the sad state of Death so, *Nox una obeunda*,⁵² That it is one everlasting Night; To them, a Night; But to a Christian, it is *Dies Mortis*, and *Dies Resurrectionis*, The day of Death, and The day of Resurrection; We die in the light, in the sight of Gods presence, and we rise in the light, in the sight of his very Essence."⁵³ Here the line of Catullus with its sad and heavy vowels is contrasted with the deliberate repetition of the long *i* sound in "die," "light," "sight," "rise," "light," "sight." Donne makes his point by a device which he uses very seldom in prose, that of rhyme. Also he uses a very marked anapaestic rhythm to suggest that for the Christian the night of death ends in light, the Light Eternal of the Beatific Vision: "We die in the light, in the sight

⁵² Catullus, *Carmina*, V, 6: "Nox est perpetua una dormienda."

⁵³ P. 272.

of Gods presence, and we rise in the light, in the sight of his very Essence." The passage is subtly differentiated from actual verse by the occasional use of nonmetrical weighty syllables, but the effect on the mind and ear is that of poetry. These two contrasting fragments, the one on death, the other on resurrection, reveal to us how much of the poet still lived in the Dean of St. Paul's.

The sermon preached on Christmas Day (No. 11) is another fine discourse. It opens with an extremely beautiful passage in which Donne shows his fondness for the paradoxes of the Christian Faith, and for sharp antitheses. It proves that he could handle a number of short clauses just as effectively as he could marshal an intricate and involved sentence half a page long:

The whole life of Christ was a continuall Passion; others die Martyrs, but Christ was born a Martyr. He found a *Golgotha*, (where he was crucified) even in Bethlem, where he was born; For, to his tendernessee then, the strawes were almost as sharp as the thornes after; and the Manger as uneasie at first, as his Crosse at last. His birth and his death were but one continuall act, and his Christmas-day and his Good Friday, are but the evening and morning of one and the same day. And as even his birth, is his death, so every action and passage that manifests Christ to us, is his birth; for, *Epiphany* is *manifestation*.⁵⁴

It is a sermon which deals specially with the Christmas Eucharist, "this manifestation of Christ which you have had in the most blessed Sacrament this day." "We shall consider, that that preparation, and disposition, and acquiescence, which *Simeon* had in his Epiphany, in his visible seeing of Christ then, is offered to us in this Epiphany, in this manifestation and application of Christ in the Sacrament."⁵⁵

Donne alludes to the fact that his congregation had heard one sermon before the celebration of the Sacrament in the morning, and that he is now helping them to depart in peace like Simeon, because their eyes have seen God's salvation. He was preaching in the afternoon or early evening, for he says: "You would have said at noone, this light is the Sun, and you will say now, this light is the Candle . . . If thou desire not death, (that is the case of very few, to doe so in a rectified conscience, and without distemper) if thou beest not equally disposed towards death (that should be the case of all; and yet we are

⁵⁴ P. 279.

⁵⁵ For the passages quoted in this paragraph see pp. 280, 281.

far from condemning all that are not come to that equanimity) yet if thou now feare death inordinately, I should feare that thine eyes have not seen thy salvation to day; who can feare the darknesse of death, that hath had the light of this world, and of the next too? who can feare death this night, that hath had the Lord of life in his hand to day?"⁵⁶

The next year, 1627, was not to be so happy for Donne, and for England it was a year of humiliation and defeat. By the spring, England was at war with the two great Catholic powers, France and Spain. The fiasco of the English naval attack on Spain⁵⁷ in the autumn of 1625 was followed in the summer of 1627 by an equally disastrous attack, by combined naval and military forces, on the French Isle of Ré. Of the 6,000 soldiers who were engaged in this expedition, the Duke of Buckingham, who was in command, brought back barely 3,000 to England by the end of the year. The rest perished miserably from sickness, wounds, and privation, or were taken prisoners by the French when the attack failed. Donne's younger son, George, of whom he was particularly proud, served on this expedition. Later in 1627, while commander of the land forces on the island of St. Christopher, George was taken as a hostage by the Spanish and held prisoner for more than two years. Donne must have suffered much anxiety on behalf of this soldier son. The general mismanagement of the war and the incompetence of the commanders caused much discontent in the nation. Money was squandered recklessly on projects which ended in disaster, and Charles I's Government found itself almost without money for necessary expenses, so that the King was forced to appeal for funds to a hostile Parliament.

At the beginning of the year, early in January, a heavy blow fell on Donne in his own home. His eldest unmarried daughter, Lucy, who had been so named after Donne's old friend and patroness the

⁵⁶ For the passages quoted in this paragraph see pp. 296, 298.

⁵⁷ The nation had been eager for war with Spain, and hoped for a repetition of the naval victories which had been won under Elizabeth. During a quarter of a century of peace, however, the fleet had sunk into a shocking state of inefficiency, and Buckingham, who was Lord Admiral, had not the necessary training or experience. The men's rations were putrid, and many of them died of sickness or of starvation.

For information regarding the imprisonment of Donne's son we are indebted to Professor R. C. Bald.

Countess of Bedford, and who had managed Donne's household for him since the marriage of her sister Constance, died suddenly when she had barely reached the age of eighteen. John Donne, Jr., who edited his father's letters, omitted all those which were of purely family interest, so that for our knowledge of Donne's reaction to this blow we have to depend on the slight indications which he allowed to appear in his sermons. When we study closely the sermons of this year we note in them a recurring preoccupation with the idea that our dead are not lost to us, but are near at hand, invisible to us, but united to us in the Communion of Saints. This thought is expressed by Donne in the image of God's House—no material building, but the whole universe, in which the Church Militant and the Church Triumphant occupy separate rooms, close together, and all under one roof. There is one passage in his Easter sermon (No. 15) in which the reference to his dead daughter is unmistakable:

He was but a Heathen that said, If God love a man, *Iuvenis tollitur*, He takes him young out of this world; And they were but Heathens, that observed that custome, To put on mourning when their sons were born, and to feast and triumph when they dyed. But thus much we may learne from these Heathens, That if the dead, and we, be not upon one floore, nor under one story, yet we are under one rooffe. We think not a friend lost, because he is gone into another roome, nor because he is gone into another Land; And into another world, no man is gone; for that Heaven, which God created, and this world, is all one world. If I had fixt a Son in Court, or married a daughter into a plentifull Fortune, I were satisfied for that son and that daughter. Shall I not be so, when the King of Heaven hath taken that son to himselfe, and married himselfe to that daughter for ever? . . .

This is the faith that sustaines me, when I lose by the death of others, or when I suffer by living in misery my selfe, That the dead, and we, are now all in one Church, and at the resurrection, shall be all in one Quire.⁶⁸

Donne preached his Fourth Prebend Sermon on January 28. This sermon (No. 12) contains a number of references to the thought just mentioned: "I know no figurative speech so often iterated in the Scriptures, as the name of a *House*; Heaven and Earth are called by that name, and wee, who being upon earth, have our conversation in heaven, are called so too, (*Christ hath a House, which House wee are*)"; again, "all this World, and the next make God but one House";

⁶⁸ Pp. 383-384.

and, "the Militant Church is the porch of the Triumphant." The main theme of the sermon, however, is God's threefold revelation of Himself to man—first in nature, secondly in the Law of Moses to the Jews, and thirdly in the Gospel to the Christian Church,—and the awe and reverence with which man should receive this revelation. The argument is carefully worked out. Donne's description of the light of Nature should be compared with his earlier remarks in the *Essays in Divinity* and in the sermon preached at St. Paul's on Christmas Day, 1621.⁵⁹ In the Prebend sermon he writes: "The most precious and costly dishes are alwaies reserved for the last services, but yet there is wholesome meat before too. The cleare light is in the Gospel, but there is light in Nature too. . . . Let us reflect often upon our beginning, upon the consideration of Gods first benefits, which he hath given to us all in Nature, *That light, by which he enlighteneth every man that commeth into the World.*" In an interesting passage he expresses his belief, declared more explicitly elsewhere,⁶⁰ that God has means of revealing Himself and affording salvation to some who have never had an opportunity of learning about the Christian Church: ". . . I may first say with the Apostle, *That they are without excuse, who doe not see the invisible God, in the visible Creature,* and may say also with him, *O altitudo!* The wayes of the Lord are past my finding out; And therefore to those, who doe open their eyes to that light of Nature, in the best exaltation thereof, God does not hide himselfe, though he have not manifested to me, by what way he manifests himselfe to them. For, God disappoints none, and he is *The confidence of all the ends of the Earth, and of them who are a farre off upon the Sea.*"⁶¹

⁵⁹ *Fifty Sermons*, pp. 325–327.

⁶⁰ See Vol. VI, p. 161: "And so, by Gods grace, there may be an infinite number of soules saved, more then those, of whose salvation, we discern the *ways*, and the *meanes*. Let us embrace the way which God hath given us, which is, the knowledge of his Sonne, *Christ Jesus*: what other way God may take with others, how he wrought upon *Iob*, and *Naaman*, and such others as were not in the *Covenant*, let us not inquire too curiously, determine too peremptorily, pronounce too uncharitably: God be blessed, for his declaring his good-wil towards *us*, and *his will be done* his way upon others."

⁶¹ For the passages quoted in this paragraph see pp. 302, 304, 324, 303, 305, 305–306.

Unfortunately Donne saw fit to desert his argument for a short while in order to deliver a violent and offensive attack on his old enemies, the Jesuits. It is in the worst manner of seventeenth-century controversy, and is an example of the bad taste which Grierson has castigated in other works of Donne.⁶² After this unhappy interlude he continues with his main theme, and rebukes the irreverence and levity of many of the worshippers at St. Paul's. There is a more severe tone in this sermon than in most of the sermons which Donne had preached in 1626. It was justified by the behaviour of the citizens, who used the nave of the Cathedral as a place of barter and exchange, and then came up into the choir, where divine service was proceeding, wearing their hats or caps, and sat down for half an hour or so.

Gods House is the house of Prayer . . . And you come to God in his House, as though you came to keepe him company, to sit downe, and talke with him halfe an houre; or you come as Ambassadors, covered in his presence, as though ye came from as great a Prince as he. You meet below, and there make your bargaines, for biting, for devouring Usury, and then you come up hither to prayers, and so make God your Broker. You rob, and spoile, and eat his people as bread, by Extortion, and bribery, and deceitfull waights and measures, and deluding oathes in buying and selling, and then come hither, and so make God your Receiver, and his house a den of Thieves. His house is *Sanctum Sanctorum*, The holiest of holies, and you make it onely *Sanctuarium*; It should be a place sanctified by your devotions, and you make it onely a Sanctuary to privileged Malefactors, A place that may redeeme you from the ill opinion of men, who must in charity be bound to thinke well of you, because they see you here.⁶³

We have inserted here as our next sermon (No. 13) an undated sermon "Preached upon Candlemas day," which is placed last of the group of Candlemas sermons in the 1640 Folio. None of these sermons is dated, but internal evidence has led us to assign the four preceding

⁶² *Poems*, ed. Grierson, II, 87.

⁶³ Pp. 317-318. For corroboration of Donne's charges, see H. R. Trevor-Roper, *Archbishop Laud* (London, 1940), pp. 122-123. Devout citizens were much grieved by the contempt into which the Cathedral had fallen, through the neglect of previous Deans and of the Cathedral Chapter as a whole. The fabric needed repair, but when, a few years later, Laud appealed for money for this purpose, some Puritans suggested "that it was more agreeable to the rules of piety to demolish such old monuments of superstition and idolatry than to keep them standing."

Candlemas sermons to the earlier part of Donne's ministry, that is, before his severe illness in 1623. February 2, 1623/4, is rendered unlikely by the fact that Donne was then only convalescing from his illness, and 1624/5 is also an unlikely date, for on January 30 of that year, the Sunday after the Feast of the Conversion of St. Paul, he preached in St. Paul's Cathedral a sermon in honour of that saint. It is unlikely that only three days later he would preach another elaborate discourse for another festival. It is true that Walton⁶⁴ tells us that it was Donne's custom to preach at least once a week, but an examination of the dates of the printed discourses shows us that this estimate must include a large number of simpler and shorter sermons, preached at Lincoln's Inn or St. Dunstan's or in the country, according to the time of year. We have every reason to think that in the years when Donne preached on the Conversion of St. Paul he did not preach on Candlemas Day, and similarly when he preached on the latter festival he did not preach on the earlier. It is worth noting that he preached five sermons on Candlemas Day, four on the Conversion of St. Paul, and that the only other sermon preached on a saint's day which has been preserved is a single one on All Saints' Day. During the years 1627/8, 1628/9, and 1629/30, Donne preached sermons in honour of St. Paul either on the feast day itself, January 25, or on the Sunday immediately following. These years therefore are excluded, and since this particular Candlemas sermon is more mature in style than the four others, and can hardly have been preached before them, we are left with 1625/6 and 1626/7 as possible years for it. However, since the coronation of Charles I took place on February 2, 1625/6, that year can be ruled out. As Dean of St. Paul's, Donne is almost certain to have been given a place in Westminster Abbey for the ceremony, which was long and exhausting. It is most improbable that he could have preached a lengthy sermon at any time on that day, or that if he had done so he would have made no reference to the event.

Donne opens this sermon with a paragraph which defends the celebration of the Feast of the Purification, and the ancient custom of lighting candles upon it which gave the festival its popular name of Candlemas.

⁶⁴ Life of Donne (1670), p. 71.

The Church, which is the Daughter of God, and Spouse of Christ, celebrates this day, the Purification of the blessed Virgin, the Mother of God: And she celebrates this day by the name, vulgarly, of *Candlemas day*. It is *dies luminarium*, the day of lights; The Church took the occasion of doing so, from the Gentiles; At this time of the yeare, about the beginning of February, they celebrated the feast of *Februus*, which is their *Pluto*; And, because that was the God of darknesse, they solemnized it, with a multiplicity of Lights. The Church of God, in the outward and ceremoniall part of his worship, did not disdain the ceremonies of the Gentiles; Men who are so severe, as to condemne, and to remove from the Church, whatsoever was in use amongst the Gentiles before, may, before they are aware, become Surveyors, and Controllers upon Christ himself, in the institution of his greatest seales: for Baptisme, which is the Sacrament of purification by washing in water, and the very Sacrament of the Supper it self, religious eating, and drinking in the Temple, were in use amongst the Gentiles too. It is a perverse way, rather to abolish Things and Names, (for vehement zeale will work upon Names as well as Things) because they have been abused, then to reduce them to their right use. . . . For the solemnizing of this Day, Candlemas-day, when the Church did admit candles into the Church, as the Gentiles did, it was not upon the reason of the Gentiles, . . . but because he who was the light of the world, was this day presented and brought into the Temple, the Church admitted lights. The Church would signifie, that as we are to walk in the light, so we are to receive our light from the Church, and to receive Christ, and our knowledge of him, so as Christ hath notified himself to us.⁶⁵

This is clearly intended as a defence of the practice of the Church of England against Puritan attacks. Early in the reign of Charles I, when the High Church party was becoming dominant, the Puritans increased the violence of their attacks on certain elements in the worship of the Church of England which they denounced as both "heathen" and "Popish." They attacked the use of such names as "Christmas" and "Candlemas" because the objectionable word "mass" was an integral part of them. Harmless customs such as the use of holly and mistletoe at Christmas or the burning of lights at Candlemas were condemned as pagan and idolatrous. The High Church party led by Laud insisted strongly on the continuity of the Church of England with the primitive Christian Church, and maintained the value of traditional rites and ceremonies. Donne's own sympathies were entirely on this side. Born and bred a Catholic, he loved the symbolism of such rites. His defence

⁶⁵ Pp. 325-326.

of Candlemas Day here is on the same lines as his defence of the use of pictures in church, and of the words "sacrifice" and "altar" in the sermon preached at St. Paul's Cross on May 6, 1627 (No. 17). The two sermons taken together contain a reasoned defence of the Anglo-Catholic point of view, and this fact is one of the reasons which induces us to assign this Candlemas sermon to the beginning of 1627.

A much slighter piece of evidence for assigning this sermon to 1626/7 may be drawn from a comparison which Donne uses a little later in this sermon: "...as at a donative at a Coronation, or other solemnity, when mony is throwne among the people, though thou light but upon one shilling of that money, thou canst not think that all the rest is lost, but that some others are the richer for it, though thou beest not; so if thou remember, or apply, or understand but one part of the Sermon, doe not think all the rest to have been idly, or unnecessarily, or impertinently spoken..."⁶⁶

This image would have occurred naturally to Donne if the King's coronation and the gift of money which accompanied it were still comparatively fresh in men's minds, but it would have had little point if the sermon had been preached earlier, when James I was still on the throne and the ceremonies accompanying his coronation in 1604 had long been forgotten.

If these arguments for February 2, 1626/7, are accepted as valid for the date of this sermon, certain sentences in it acquire an additional poignancy. We have seen that Donne's daughter Lucy died early in January, and in his Easter sermon Donne was to allude to his loss in unmistakable terms. The same underlying thought is expressed, though less explicitly, in this sermon. Donne consoles himself here, as he was to do there, by the thought that the dead are not far away from us, in some distant world, but that they are close at hand. His beloved daughter, who had died in the flower of her youth and innocence, is not wandering in some desolate region of outer space. In both sermons he uses the metaphor of two rooms in the same house, under one roof, to express the intimacy of the Communion of Saints. Here he says:

...for this world and the next world, are not, to the pure in heart, two houses, but two roomes, a Gallery to passe thorough, and a Lodging to rest

⁶⁶ P. 329.

in, in the same House, which are both under one roofe, Christ Jesus; The Militant and the Triumphant, are not two Churches, but this the Porch, and that the Chancell of the same Church, which are under one Head, Christ Jesus; so the Joy, and the sense of Salvation, which the pure in heart have here, is not a joy severed from the Joy of Heaven, but a Joy that begins in us here, and continues, and accompanies us thither, and there flowes on, and dilates it selfe to an infinite expansion... though the fulness of the glory thereof be reserved to that which is expressed in the last branch, *Videbunt Deum, They shall see God*...⁶⁷

The sermon (No. 14) which Donne preached "to the King, at White-Hall, the first Sunday in Lent," which we have assigned to this year, is an admirable piece of work.⁶⁸ Our reason for placing it here is that 1623/4 and 1626/7 are the only years from 1617/18 onwards for which we possess no sermon preached at Whitehall on the first Friday in Lent. It is improbable that the King would have ordered Donne to preach before him on the first Sunday in Lent if he had already done the same on the Friday preceding; hence every year except 1623/4 and 1626/7 is excluded. If the heading is correct, the King had some reason for moving Donne's sermon from Friday to the following Sunday, but it is quite possible that "Sunday" in the heading may be a slip for "Friday" in the manuscript. Of the two possible years, we have preferred the later, because Donne's recovery from his serious illness in 1623/4 seems to have been slow, and the weather was severe in January and February.

The opening of the sermon is vivid and arresting, in Donne's best manner; and after the usual division of the subject into branches, Donne enlarges at some length on one of his favourite subjects, the mercy of God, and sums it up finally in an eloquent passage:

Begin where thou wilt at any Act in thy self, at any act in God, yet there was mercy before that, for his mercy is eternall, eternall even towards thee. . . . Earth cannot receive, Heaven cannot give such another universall soul to all: all persons, all actions, as Mercy. And were I *the childe of this Text*, that were to live *a hundred yeares*, I would ask no other marrow to my bones, no other wine to my heart, no other light to mine eyes, no other

⁶⁷ P. 340.

⁶⁸ Logan Pearsall Smith, an excellent judge of style, included four extracts from it (more than from any other single sermon except the Second Prebend Sermon) in his anthology of *Selected Passages* from Donne's sermons.

art to my understanding, no other eloquence to my tongue, then the power of apprehending for my self, and the power of deriving and conveying upon others by my Ministry, the Mercy, the early Mercy, the everlasting Mercy of yours, and my God.⁶⁹

When Donne comes to consider the blessedness of long life, however, the melancholy which was always lurking in the depth of his mind, and which had doubtless been increased by his daughter Lucy's death in the previous month, shows itself in his declaration: "If there were any other way to be saved and to get to Heaven, then by being born into this life, I would not wish to have come into this world. And now that God hath made this life a *Bridge* to Heaven; it is but a giddy, and a vertiginous thing, to stand long gazing upon so narrow a bridge, and over so deep and roaring waters, and desperate whirlpools, as this world abounds with . . ."⁷⁰

A little later there is a fine passage in which Donne takes up the epicurean picture of the gods sporting with men in order to rebuke those Puritans who insisted that God had predestined men to damnation by an eternal decree:

Non talem Deum tuum putes, qualis nec tu debes esse, Never propose to thy self such a God, as thou wert not bound to imitate: Thou mistakest God, if thou make him to be any such thing, or make him do any such thing, as thou in thy proportion shouldst not be, or shouldst not do. And shouldst thou curse any man that had never offended, never transgressed, never trespass thee? Can God have done so? Imagine God, as the Poet saith, *Ludere in humanis*, to play but a *game at Chesse* with this world; to sport himself with making little things great, and great things nothing: Imagine God to be but at play with us, but a gamester; yet will a gamester *curse*, before he be in danger of losing any thing? Will God curse man, before man have sinned?⁷¹

A few lines later Donne utters a long ejaculatory prayer, "Forgive me O Lord, O Lord forgive me my sinnes, the sinnes of my youth, and my present sinnes, . . ." which is worth careful study. It is followed by some sombre pages in which Donne warns his courtly hearers against the danger of becoming hardened in habitual sin, and falling under the curse of God; "... for as the sight of God is Heaven, and to

⁶⁹ P. 357.

⁷⁰ P. 359.

⁷¹ Pp. 360-361.

be banisht from the sight of God, is Hell in the World to come, so the blessing of God, is Heaven, and the curse of God is Hell and damnation, even in this Life."⁷²

Donne closes a fine sermon with an urgent appeal and a homely illustration:

But we are now in the work of an houre, and no more. If there be a minute of sand left, (There is not) If there be a minute of patience left, heare me say, This minute that is left, is that eternitie which we speake of; upon this minute dependeth that eternity: And this minute, God is in this congregation, and puts his eare to every one of your hearts, and hearkens what you will bid him say to your selves . . . We need not call that a *Fable*, but a *Parable*, where we heare, That a Mother to still her froward childe told him, she would cast him to the Wolf, the Wolf should have him; and the Wolf which was at the doore, and within hearing, waited, and hoped he should have the childe indeed: but the childe being still'd, and the Mother pleased, then she saith, so shall we kill the Wolf, the Wolf shall have none of my childe, and then the Wolf stole away. No metaphor, no comparison is too high, none too low, too triviall, to imprint in you a sense of Gods everlasting goodnesse towards you.⁷³

Easter Day fell early in 1627. On March 25 Donne preached his Easter sermon (No. 15) on the text (*Heb.* 11.35): "Women received their dead raised to life again: and others were tortured, not accepting a deliverance, that they might obtain a better Resurrection." Here the emotion which had been roused by Lucy's death received a fuller expression than he had allowed in the three preceding sermons. Donne recalls two Old Testament stories of children raised to life again by a prophet's prayers. Of the joy of the mothers he says, "... so is this [proposed] for the highest accumulation of Joy, to have dead children brought to life againe. . . Measure it but by the Joy, which we have, in recovering a sick child, from the hands, and jawes, and gates of death." This last joy had been Donne's on one or two previous occasions, but this time there had been no such deliverance. So the latter part of the sermon is devoted to the "better Resurrection" promised to those who remain steadfast in their faith. "Our virility, our holy manhood, our true and religious strength, consists in the assurance, that though death have divided us, and though we never receive our dead

⁷² For the passages quoted in this paragraph see pp. 361, 366.

⁷³ Pp. 368-369.

raised to life again in this world, yet we do live together already, in a holy Communion of Saints, and shal live together for ever, hereafter, in a glorious Resurrection of bodies. Little know we, how little a way a soule hath to goe to heaven, when it departs from the body; Whether it must passe locally, through Moone, and Sun, and Firmament,⁷⁴ (and if all that must be done, all that may be done, in lesse time then I have proposed the doubt in) or whether that soule finde new light in the same roome, and be not carried into any other, but that the glory of heaven be diffused over all, I know not, I dispute not, I inquire not. Without disputing, or inquiring, I know, that when Christ sayes, *That God is not the God of the dead*, he saies that to assure me, that those whom I call dead, are alive." Donne assures his hearers that natural grief, vehement and passionate, can be quite consistent with submission to the will of God: "...from this example [of the Shunamite woman] arises this, That in a heart absolutely surrendred to God, vehement expostulation with God, and yet full submission to God, and a quiet acquiescence in God; A storme of affections in nature, and yet a setled calme, and a fast anchorage in grace, a suspition, and a jealousie, and yet an assurance, and a confidence in God, may well consist together: In the same instant that Christ said, *Si possibile*, he said *Veruntamen* too; though he desired that the cup might passe, yet he desired not, that his desire should be satisfied."⁷⁵

The sermon (No. 16) which Donne preached before the King at Whitehall on April 1 is less interesting in itself than that which he delivered before Charles at the beginning of Lent. It is a piece of propaganda against seditious whisperers in Church and State, against those who were murmuring against the King, whose policy was now highly unpopular, and against the Puritan malcontents. There is also a strong attack on the Roman practice of reading the Scriptures in Latin in church, and on the raising of noncanonical writings to a

⁷⁴ Compare the passage in the Second Prebend Sermon, "But as my soule, as soone as it is out of my body, is in Heaven, and does not stay for the possession of Heaven, nor for the fruition of the sight of God, till it be ascended through ayre, and fire, and Moone, and Sun, and Planets, and Firmament..." (pp. 70-71); also the passage from *The Second Anniversary* quoted *supra*, pp. 3-4.

⁷⁵ For the passages quoted in this paragraph see pp. 375, 383, 382-383.

position of equal authority with the Bible. Thus the sermon is controversial throughout and lacks the magnificent eloquence of the earlier discourse. It has, however, some interesting autobiographical passages, such as the remark "*I date my life from my Ministry; for I received mercy, as I received the ministry, as the Apostle speaks.*"⁷⁶ This confirms the view⁷⁷ that Gosse was in error in ascribing the great change in Donne's spiritual outlook to the period after his wife's death in 1617. We have here Donne's own authority for putting the beginning of his new life at his entry into Holy Orders. A character like Donne's may have experienced a number of spiritual crises, and from the seventeenth *Holy Sonnet* we deduce that he rededicated himself more fully to God after Anne's death, but he himself saw his ordination in January, 1615, as the landmark between his old unsatisfactory search for secular employment and the new life in which he found, so he felt, his true vocation as a minister of the Word and Sacraments.⁷⁸

Another passage condemns the making of satires, and here there is a clear reminiscence of the five *Satires* in verse which Donne had written some thirty years earlier, and which, though never published, had had a wide circulation in manuscript copies: "We make *Satyrs*; and we looke that the world should call that *wit*; when God knowes, that that is in a great part, self-guiltinesse, and we doe but reprehend

⁷⁶ P. 403.

⁷⁷ See Evelyn M. Simpson, *A Study of the Prose Works of John Donne*, 2d ed. (1948), pp. 31-33. Gosse based his argument on the dates which he wrongly ascribed to the *La Corona* sonnets and the majority of the *Holy Sonnets*, and also on his mistaken idea that the prayers at the end of *Essays in Divinity* had no connection with the rest of the book.

⁷⁸ Perhaps the word "conversion" is not the appropriate term for any of these crises. Donne recognised that he had been received into the Christian Church at baptism, and had been brought up in the Christian Faith. After a period of doubt and loose living, his marriage had brought him back to a regular course of life, and he had accepted the Anglican position in religion, but his mind had still been set on worldly ambitions. His decision to take Orders was forced on him by circumstances rather than by a sense of vocation, but when the decision had been finally made, he devoted himself and all his powers to the service of God. This is not quite what is meant by the term "conversion," as Gosse uses it—a great emotional experience, "intense and incandescent" in Gosse's phrase,—but the practical effects were great, as Walton describes them in his *Life of Donne*.

those things, which we our selves have done, we cry out upon the ill-nesse of the times, and we make the times ill . . ."⁷⁹

Again, Donne draws on his own experience abroad to rebuke those Puritans who extol the Reformed Churches on the Continent at the expense of the Church of England. "How often have I heard our *Church* condemned abroad, for opinions, which our Church never held? And how often have I heard forein Churches exalted and magnified at home, for some things in the observation of the *Sabbath*, and in the administration of the *Sacrament*, which, indeed, those Churches doe not hold, nor practise?"⁸⁰

At the close of the sermon Donne gives a macabre picture of a sinner tormented on his deathbed by the temptation to despair. He has been speaking of the necessity of discerning the voice of the Devil in the temptations of youth or of high office, and continues:

But then, *Cavete*, take heed what you heare from him [i.e., the Devil] too, especially then, when he speakes to thee upon thy death-bed, at thy last transmigration; then when thine eares shall be deafe, with the cryes of a distressed, and a distracted family, and with the sound, and the change of the sound of thy last bell; then when thou shalt heare a hollow voice in thy selfe, upbraiding thee, that thou hast violated all thy Makers laws, worn out all thy Saviours merits, frustrated all the endeavours of his blessed Spirit upon thee, evacuated all thine own Repentances, with relapses; then when thou shalt see, or seem to see his hand turning the streame of thy Saviours blood into another channell, and telling thee, here's enough for *Jew* and *Turke*, but not a drop for *thee*;⁸¹ then when in that multiplying glasse of

⁷⁹ P. 408. Compare also the following passage in Donne's verse epistle (beginning "I have written then, when you writ . . .") to the Countess of Bedford:

So whether my hymnes you admit or chuse,
In me you have hallowed a Pagan Muse,
And denizend a stranger, who mistaught
By blamers of the times they mard, hath sought
Vertues in corners . . .

⁸⁰ P. 409.

⁸¹ It is possible that Donne, who in his youth had been a great playgoer, remembered the cries of Faustus in his last agony (*Dr. Faustus*, V, iii, 150-152):

See, see where Christs blood streams in the firmament.
One drop would save my soule, halfe a drop, ah my Christ.
Ah, rend not my heart for naming of my Christ.

Despaire, which he shall present, every sinfull *thought* shall have the proportion of an Act, and every *Act*, of a *Habite*, when every *Circumstance* of every sin, shall enter into the nature of the sin it selfe, and vary the sinne, and constitute a particular sinne; and every particular sinne, shall be a sinne against the holy Ghost . . .⁸²

This is terrible enough, but the sinner whom Donne has in mind is no Faustus, unable to repent, but a repentant Christian, in fact, John Donne himself, and others like him prone to this particular temptation of despair. He continues more hopefully:

Take heed what you heare; and be but able to say to Satan then, as Christ said to *Peter*, in his name, *Vade retro Satan, come after me Satan*, come after me *to morrow*; come a minute after my soule is departed from this body, come to me, where I shall be then, and when thou seest me washed in the blood of my Saviour, clothed in the righteousness of my Saviour, lodged in the bosome of my Saviour, crowned with the merits of my Saviour, confesse, that upon my death-bed, thou wast a lyer, and wouldest have been a murderer, and the Lord shall, and I, in him, shall rebuke thee.⁸³

Donne had been particularly careful in the preparation of this sermon. According to his own account in a letter to Ker, he had written it more than two months previously. This would mean that he had prepared it about the same time that he delivered the sermon on *Isaiah* 65.20 (No. 14), and had planned it to be the counterpart to that. The sermon on the text from *Isaiah* had been preached at the beginning of Lent, and was entirely devotional in tone, without a word of controversy. Its successor among the Whitehall sermons, to be delivered on the first Sunday after Easter, was to be a reasoned defence of the Church of England and an attack on seditious "whisperers" of all kinds. Donne was conscious that his previous sermons had met with the King's approval, and he expected thanks for this one, in which he made a special bid for the royal favour. In this piece of policy he was unsuccessful, and brought trouble on his own head. Charles was in a suspicious mood, for he and Laud, who was now Bishop of Bath and Wells, had quarrelled with Abbot, Archbishop of Canterbury, a Low Churchman, whose views were extremely repugnant to

⁸² P. 413.

⁸³ *Ibid.*

Laud. Abbot had refused to license the *Appello Caesarem* of Richard Montague, later Bishop of Chichester, and later had refused to license a violent sermon preached by Sibthorpe, another strong High Churchman. This had produced a state of tension and ill-will between Abbot and Laud, and now, early in 1627, Abbot offended the King by preaching a sermon upholding Puritanical views.

Abbot had never, so far as we know, had anything of a friendship for Donne, and Donne knew nothing of the offending sermon, but Charles was ready to take offence where none was meant, and he decided that Donne was trying to support the Archbishop against Laud and the Royal party. Donne was surprised and dismayed to receive a letter from Laud commanding from the King a copy of his sermon. Donne wrote hurriedly to his friend Sir Robert Ker at Court, asking for his aid, and protesting his innocence.

A few hours after I had the honour of your Letter, I had another from my Lord of *Bath and Wells*, commanding from the King a Copy of my Sermon. I am in preparations of that, with diligence, yet this morning I waited upon his Lordship, and laid up in him this truth, that of the B. of *Canterburies* [i.e., Archbishop Abbot's] Sermon, to this hour, I never heard syllable, nor what way, nor upon what points he went: And for mine, it was put into that very order, in which I delivered it, more than two months since. Freely to you I say, I would I were a little more guilty: Onely mine innocency makes me afraid. I hoped for the Kings approbation heretofore in many of my Sermons; and I have had it. But yesterday I came very near looking for thanks; for, in my life, I was never in any one peece, so studious of his service. Therefore, exceptions being taken, and displeasure kindled at this, I am afraid, it was rather brought thither, then met there. If you know any more, fit for me, (because I hold that unfit for me, to appear in my Masters sight, as long as this cloud hangs, and therefore, this day forbear my ordinary waitings) I beseech you to intimate it to

Your very humble and very thankfull servant,
J. DONNE.⁸⁴

A day or two later Donne wrote again to Ker.

I was this morning at your door, somewhat early; and I am put into such a distaste of my last Sermon, as that I dare not practise any part of it, and therefore though I said then, that we are bound to speake aloud, though we awaken men, and make them froward, yet after two or three modest knocks at the door, I went away. Yet I understood after, the King was gone

⁸⁴ *Letters* (1651), pp. 305-306. (Gosse, II, 243-244.)

abroad, and thought you might be gone with him. I came to give you an account of that, which this does as well, I have now put into my Lord of *Bath* and *Wells* hands the Sermon faithfully exscribed. I beseech you be pleased to hearken farther after it; I am still upon my jealousy, that the King brought thither some disaffection towards me, grounded upon other demerit of mine, and took it not from the Sermon. For, as Card. *Cusanus* wrote a book *Cribratio Alchorani*, I have cribrated, and re-cribrated, and post-cribrated the Sermon, and must necessarily say, the King who hath let fall his eye upon some of my Poems, never saw, of mine, a hand, or an eye, or an affection, set down with so much study, and diligence, and labour of syllables, as in this Sermon I expressed those two points, which I take so much to conduce to his service, the imprinting of persuasibility and obedience in the subject, And the breaking of the bed of whisperers, by casting in a bone, of making them suspect and distrust one another. I remember I heard the old King say of a good Sermon, that he thought the Preacher never had thought of his Sermon till he spoke it; it seemed to him negligently and extemporally spoken. And I knew that he had weighed every syllable, for halfe a year before, which made me conclude, that the King had before, some prejudice upon him. So, the best of my hope is, that some over bold allusions, or expressions in the way, might divert his Majesty, from vouchsafing to observe the frame, and purpose of the Sermon. When he sees the generall scope, I hope his goodnesse will pardon collaterall escapes. I intreated the B. to aske his Majesty, whether his displeasure extended so farre, as that I should forbear waiting, and appearing in his presence; and I had a return, that I might come. Till I had that, I would not offer to put my self under your roof. To day I come, for that purpose, to say prayers. And if, in any degree, my health suffer it, I shall do so, to morrow. If any thing fall into your observation before that, (because the B. is likely to speake to the King of it, perchance, this night) if it amount to such an increase of displeasure, as that it might be unfit for me to appear, I beseech you afford me the knowledge. Otherwise, I am likely to inquire of you personally, to morrow before nine in the morning and to put into your presence then

*Your very humble and very true, and very honest servant
to God and the King and you*

J. DONNE.

I writ yesterday to my L. Duke, by my L. *Carlile*, who assured me of a gracious acceptance of my putting my self in his protection.⁸⁵

“My L. Duke” is Buckingham, and “my L. Carlile” is the Earl of Carlisle, formerly Viscount Doncaster, whose chaplain Donne had been on the Germany embassy in 1619.

⁸⁵ *Letters* (1651), pp. 307–310. (Gosse, II, 244–245.)

In this letter it is interesting to note Donne's statement that the King had read some of his poems. The British Museum has a copy of the 1635 edition of the *Poems* which belonged to Charles, and there are in it a few marks supposed to have been made by him.

Buckingham and Carlisle were evidently able to assure the King that Donne had meant no harm. In fact, Donne's views were much nearer to Laud's than to Abbot's, but the two men do not seem to have had much friendship for one another.⁸⁰

It seems possible, however, that it was Charles himself, rather than Laud, who had taken offence. Donne was often tactless, and in spite of the "cribation and re-cribation and post-cribation" which he had given the sermon, there are two passages as it stands in the Folio which might have been interpreted as references somewhat lacking in respect to Henrietta Maria, Charles's Queen. One of these reads: "So the Apostles proceeded; when they came in their peregrination, to a new State, to a new Court, to Rome it selfe, they did not enquire, how stands the Emperour affected to Christ, and to the preaching of his Gospel; Is there not a Sister, or a Wife that might be wrought upon to further the preaching of Christ? Are there not some persons, great in power and place, that might be content to hold a party together, by admitting the preaching of Christ? This was not their way; They only considered who sent them; Christ Jesus: And what they brought; *salvation* to every soul that embraced Christ Jesus. That they preached; and still begunne with a *Væ si non*; Never tell us of displeasure, or disgrace, or detriment, or death, for preaching of Christ. For, *woe be unto us*, if we preach him not . . . All Divinity that is bespoken, and not ready made, fitted to certaine turnes, and not to generall ends;

⁸⁰ Gosse (II, 246) comments: "It is difficult to understand the action of Laud, although the method is characteristic enough. But it is possible that personal pique had something to do with his onslaught upon the Dean of St. Paul's, for it was in the courtyard of Donne's house that the mysterious paper was picked up, containing the words, 'Laud, look to thyself; be assured thy life is sought. As thou art the fountain of all wickedness, repent thee of thy monstrous sins before thou art taken out of the world.' But that Donne was innocent of such silly mystifications as this must have been patent even to Laud." Gosse ought to have noticed that it was in 1629 that this paper was found in the Deanery Garden, whereas the present trouble was in the April of 1627.

And all Divines that have their *soules* and *consciencs*, so disposed, as *their Libraries may bee*, (At that end stand Papists, and at that end Protestants, and he comes in in the middle, as neare one as the other) all these have a brackish taste; as a River hath that comes near the Sea, so have they in comming so neare the Sea of Rome.⁸⁷ Another sentence runs thus: "Very religious Kings may have had wives, that may have retained some tincture, some impressions of errour, which they may have sucked in their infancy, from another Church, and yet would be loth, those wives should be publicly traduced to be Heretiques, or passionately proclaimed to be Idolaters for all that."⁸⁸

When Charles read the sermon, he saw, as Donne had hoped, that the general drift of the sermon was such as he approved, and he forgave the "over-bold allusions" to which Donne had referred in his letter. The incident closes with a final letter from Donne to Ker:

Sir, I humbly thanke you, for this continuing me in your memory, and enlarging me so far, as to the memory of my Sovereign, and (I hope) my Master. My Tenets are always, for the preservation of the Religion I was born in, and the peace of the State, and the rectifying of the Conscience; in these I shall walke, and as I have from you a new seal thereof, in this Letter, so I had ever evidence in mine own observation, that these ways were truly, as they are justly, acceptable in his Majestie's eare . . .⁸⁹

Gosse finds unnecessary difficulty in this letter. His comment is: "The words here, 'the religion I was born in,' are very startling, and at first sight incomprehensible. Everybody knew that Donne had been born and bred a Romanist, and that his family were stringent recusants. His aged mother—who now lived, not without some scandal, in the Deanery itself—was a persistent Papist. But I think that Donne, as a staunch High Churchman, would not admit any essential difference between the Catholic religion in which he was born, and that which he now professed. He would say that if there had been secession, it was the Romans who had changed their religion, and not he. It would be quite in keeping with the views of Laud and of his party to persist in declaring that it was in the Church of England, and in no other, that a man like Donne had been born."⁹⁰ This is special pleading

⁸⁷ Pp. 397–398.

⁸⁸ P. 409.

⁸⁹ *Letters* (1651), pp. 306–307.

⁹⁰ Gosse, II, 247.

of a curious kind, and Donne's words do not require so forced an interpretation. Donne does not say "the Church I was born in," but "the religion I was born in," and that religion, as he often emphasised, was Christianity.⁹¹

Sermon 17 was preached at St. Paul's Cross on May 6, 1627. The text is a strange one, taken from the Prophet Hosea, and Donne opens his discourse with one of his arresting comparisons, in which he likens the text to one of those quaint and elaborate maps in which the seventeenth century delighted.

Some Cosmographers have said, *That there is no land so placed in the world, but that from that land, a man may see other land.* I dispute it not, I defend it not; I accept it, and I apply it; there is scarce any mercy expressed in the Scriptures, but that from that mercy you may see another mercy . . . For this discovery let *this text be our Mappe*. First we see land, we see mercy in that gracious compellation, Children, . . . Then we see sea, then comes a Commination, a Judgement that shall last some time . . . But there they may see land too, another mercy, even this time of Judgement shall be a *day*, they shall not be benighted . . . Then the text opens into a deep Ocean, a spreading Sea . . . But even from this Sea, this vast Sea, this Sea of devastation, we see land; for, in the next verse follows another mercy . . . And beyond this land, there is no more Sea; beyond this mercy, no more Judgement . . .⁹²

In considering the Fatherhood of God in the first part of the sermon, Donne has some exquisite passages:

Many of us are Fathers; and, from God, here may learne tendernesse towards children. . . . God is the Father of man, otherwise then he is of other creatures. He is the Father of all Creatures; so *Philo* calls all Creatures *sorores suas*, his sisters; but then, all those sisters of man, all those daughters of God are not alike married. . . . God hath placed creatures in the heavens, and creatures in the earth, and creatures in the sea, and yet, all these creatures are his children, and when he looked upon them all, in their divers stations, he saw, *omnia valde bona*, that all was very well; And that Father that imploies one Sonne in learning, another to husbandry, another

⁹¹ See Donne's letter from Mitcham to "Sir H. R." (*Letters*, 1651, p. 29): "You know I never fettered nor imprisoned the word Religion; not straightening it frierly, *ad Religiones factitias*, (as the Romans call well their orders of Religion) nor immuring it in a *Rome*, or a *Wittemberg*, or a *Geneva*; they are all virtuall beams of one Sun. . . . Religion is Christianity."

⁹² Pp. 415-416.

to Merchandise, pursues Gods example, in disposing his children, (his creatures) diversly, and all well. Such creatures as the *Raine*, (though it may seem but an imperfect, and ignoble creature, fallen from the wombe of a cloud) have God for their Father . . . God is the Father of lights, of all lights; but so he is of raine, and clouds too. And God is the *Father of glory*; (as Saint *Paul* styles him) of all glory; whether of those beames of glory which he sheds upon us here, in the blessings, and preferments of this life, or that *waight of glory* which he reserves for us, in the life to come. From that inglorious drop of raine, that falls into the dust, and rises no more, to those glorious Saints who shall rise from the dust, and fall no more, but, as they arise at once to the fulnesse of *Essentiall* joy, so arise daily in *accidental* joyes, all are the children of God, and all alike of kin to us.⁹³

This sense of the unity in diversity, of the harmony of all creation, is one of the deepest notes of Donne's thought. He is far from the pantheistic idea that God is manifest *equally* in all creatures, as the succeeding paragraphs show, but the idea that some spark of the divine is immanent in all creation underlies many of his noblest passages. We may associate it with his tenderness to animals, for which he is noteworthy in a cruel age.⁹⁴

The rest of the sermon does not move on this plane of high thought and impassioned eloquence. The vast crowds who listened to Donne's preaching in the open air on this May morning expected a certain amount of controversy, a defence of the position of the Church of England either against the Church of Rome or against the Puritans. Donne gave them some epigrammatic sentences, short and vigorous, to remember, such as: "*Alpha* and *Omega* make up the Name of *Christ*; and, *between Alpha* and *Omega*, are all the letters of the Alphabet included. A *Christian* is made up of *Alpha* and *Omega*, and *all between*. . . *Truth* in the beginning, *Zeale* all the way, and

⁹³ Pp. 416-417. Notice in this last sentence how the pattern of the sentence is marked by the alliteration of *d* and *r*, and by the contrast between "inglorious" and "glorious," "rise" and "fall," "*Essentiall*" and "*accidental*," and how this contrast between the drop of rain and the Saints is resolved by the final declaration that "all alike are the children of God, and all alike of kin to us."

⁹⁴ See *Letters* (1651), p. 47, where he remarks that "the Indian priests expressed an excellent charity, by building Hospitalls and providing chirurgery for beasts and birds lamed by mischance, or age, or labour." See also *Letters*, pp. 17-18, and *Essays in Divinity* (1952), p. 66.

Constancie in the end make up a Christian.”⁹⁵ After one or two hits at the Church of Rome, he settled down to a reasoned defence of the Church of England against the Puritans in such matters as ritual, ceremonies, and pictures in church. The Puritans were busy denouncing all pictures and statues in church, even all representations of saints in stained glass windows, as idolatrous. Donne was thoroughly sincere in his opposition to this policy. His Catholic upbringing and his travels on the Continent made him regard the use of these aids to worship as highly desirable. First, he attacks the Puritans on a more serious matter, and defends the use of the terms *Altar* and *Sacrifice* as applied to the Holy Communion.

It is a miserable impotency, to be afraid of *words*; That from a former holy and just detestation of *reall errors*, we should come to an uncharitable detestation of *persons*, and to a contentious detestation of *words*. We dare not name *Merit*, nor *Penance*, nor *Sacrifice*, nor *Altar*, because they have been abused. How should we be disappointed, and disfurnished of many words in our ordinary conversation, if we should be bound from all words, which blasphemous men have prophaned, or uncleane men have defiled with their ill use of those words? There is *Merit*, there is *Penance*, there is *Sacrifice*, there are *Altars*, in that sense, in which those blessed men, who used those words first, at first used them. The *Communion Table* is an *Altar*; and in the *Sacrament* there is a *Sacrifice*. Not onely a *Sacrifice* of *Thanksgiving*, common to all the Congregation, but a *Sacrifice peculiar to the Priest, though for the People*. There he *offers up* to God the Father, (that is, to the *remembrance*, to the contemplation of God the Father) the *whole body* of the *merits of Ch'ist Jesus*, and begges of him, that in contemplation of that *Sacrifice* so offered, of that Body of his merits, he would vouchsafe to return, and to apply those merits to that Congregation.”⁹⁶

After this bold statement of the High Church position with regard to the Eucharist, Donne turns to “Ritual, and Ceremoniall things,” and argues that they “move not God, but they exalt that Devotion, and they conserve that Order, which does move him.” From this he proceeds to the use of pictures in church, and declares, “So farre as they

⁹⁵ P. 424.

⁹⁶ P. 429. In this Donne was a follower of Andrewes and Laud, as has been shown, first briefly by Evelyn M. Simpson, *op. cit.*, 1st ed. (1924), p. 80, and later in more detail by Itrat Husain, *The Dogmatic and Mystical Theology of John Donne* (London, 1938).

may conduce to a reverend *adorning*⁹⁷ of the place, so farre as they may conduce to a familiar *instructing* of unlettered people, it may be a losse to lack them." He quotes Calvin's *Institutes* to show that Calvin admitted that at the beginning of the Reformation there were many who could not do without pictures of holy things, because they had no other way of instruction. Calvin had argued that this want might be supplied "*if those things which were delivered in picture, to their eyes, were delivered in Sermons to their eares.*" Donne continues, "And this is true, that where there is a frequent preaching, there is *no necessity* of pictures; but will not every man adde this, that if the true use of Pictures bee preached unto them, there is *no danger* of an abuse; and so, *as Remembrancers* of that which hath been taught in the Pulpit, they may be retained . . . And since, by being taught the right use of these pictures, in our preaching, no man amongst us, is any more enclined, or endangered to worship a picture in a Wall or Window of the Church, then if he saw it in a Gallery, were it onely for a reverent adorning of the place, they may bee retained here, as they are in the greatest part of the *Reformed Church*, and in all that, that is *properly Protestant*."⁹⁸ A little later he says, "woe to such advancers of Images, as would throw down Christ, rather then his Image: But *Vae Iconoclastis* too, woe to such peremptory abhorrrers of Pictures, and to such uncharitable condemners of all those who admit any use of them, as had rather throw down a Church, then let a Picture stand."⁹⁹

⁹⁷ We have emended the text thus. The Folio has "adoring," but Donne cannot possibly have meant that "one place," that is, the church, should be *adored*, and a few sentences later, on the same subject, he speaks of "a reverent adorning of the place."

⁹⁸ P. 432. The Puritan attitude is summarised by William Prynne in *Histrio-Mastix* (1633), pp. 902–903, where he describes "*the setting up of vaine Images and Pictures in Churches*" as "a thing much condemned by sundry Fathers, Councils and Imperiall Christian Constitutions; by all Reformed Churches, and orthodox Protestant Writers, and by the Statutes, Injunctions, Homilies, Canons, ancient and moderne Bishops, and authorized Writers of the Church and State of England, who teach, that all Images and Pictures, especially Crucifixes, with the Images, the Pictures of God the Father, and the sacred Trinity, which to make is grosse idolatry and superstition, ought wholly to be abolished and cast out of Churches, in which some of late erect them."

⁹⁹ For passages quoted in this paragraph see pp. 430, 432, 433.

Donne evidently valued pictures as an aid to devotion in his own house, for in his will we find that he left to "my kind friend Mr. George Garrard the picture of Mary Magdalene in my chamber, and to my ancient friend Doctor Brook, Master of Trinity College in Cambridge the picture of the blessed Virgin and Joseph which hangs in my study," while he left "to the right honourable the Earl of Carlisle the picture of the blessed Virgin Mary which hangs in the little dining chamber." Also he left "to the Right Honourable the Earl of Kent . . . the picture of laying Christ in the tomb which hangs in my study." In the thirteenth *Holy Sonnet* he showed how such a picture might be used:

Marke in my heart, O Soule, where thou dost dwell,
 The picture of Christ crucified, and tell
 Whether that countenance can thee affright,
 Teares in his eyes quench the amasing light,
 Blood fills his frownes, which from his pierc'd head fell.
 And can that tongue adjudge thee unto hell,
 Which pray'd forgiveness for his foes fierce spight?
 No, no; but as in my idolatrie
 I said to all my profane mistresses,
 Beauty, of pitty, foulnesse onely is
 A signe of rigour: so I say to thee,
 To wicked spirits are horrid shapes assign'd,
 This beauteous forme assures a pitious minde.¹⁰⁰

There must have been in the vast crowd who stood in the open air to hear the famous Dean a number of persons to whom this sermon seemed the rankest Popery. The Londoners were already predominantly Puritan in their sympathies, and a few years later they drove King Charles from his capital, and hooted at Laud on his way to the scaffold. One of Donne's elegists, "Mr. R. B.," identified by John Sampson¹⁰¹ as Richard Busby, after describing how he and others admired Donne's eloquence, continues with an account of the way in which "the doctrine-men," that is, the Puritan controversialists, murmured against Donne and called him "a bad edifier."

¹⁰⁰ *Poems*, ed. Grierson, I, 328.

¹⁰¹ In "A Contemporary Light upon John Donne," *Essays and Studies by Members of the English Association*, VII (1921), 105.

'Tis true, they quitted him, to their poore power,
 They humm'd against him; And with face most sowre
 Call'd him a strong lin'd man, a Macaroon,
 And no way fit to speake to clouted shoone,
 As fine words [truly] as you would desire,
 But [verily,] but a bad edifier.
 Thus did these beetles slight in him that good,
 They could not see, and much lesse understood.
 But we may say, when we compare the stuffe
 Both brought; He was a candle, they the snuffe.¹⁰²

The last sermon in this volume (No. 18) was preached on Whitsunday, May 13, 1627. Donne's subject was the sending of the Holy Ghost, the Comforter, and once again, as in the earlier sermons of this volume, he took occasion to cheer and console those members of his congregation who feared that they were predestined to eternal damnation. Apart from this the sermon is extremely prosaic and flat-footed, with none of the personal feeling which had inspired Donne's Easter sermon on death and resurrection. If all Donne's sermons had been as dull as this one, there would have been no need for this edition.

¹⁰² *Poems*, ed. Grierson, I, 386-387, "Elegies upon the Author."

The Sermons

Number 1.

*The second of my Prebend Sermons upon my
five Psalmes. Preached at S. Pauls,
Ianuary 29. 1625. [1625/6]*

PSAL. 63.7. *BECAUSE THOU HAST BEEN MY
HELPE, THEREFORE IN THE SHADOW OF
THY WINGS WILL I REJOYCE.*

THE PSALMES are the Manna of the Church. As Manna tasted to every man like that that he liked best, so doe the Psalmes minister Instruction, and satisfaction, to every man, in every emergency and occasion. *David* was not onely a cleare Prophet of Christ himselfe, but a Prophet of every particular Christian; He foretels what I, what any shall doe, and suffer, and say. And as the whole booke of Psalmes is *Oleum effusum*, (as the Spouse speaks of the name of Christ) an Oyntment powred out upon all sorts of sores, A Searchcloth that souples all bruises, A Balme that searches all wounds; ¹⁰ so are there some certaine Psalmes, that are Imperiall Psalmes, that command over all affections, and spread themselves over all occasions, Catholique, universall Psalmes, that apply themselves to all necessities. This is one of those; for, of those Constitutions which are called Apostolicall, one is, That the Church should meet every day, to sing this Psalme. And accordingly, *S. Chrysostome* testifies, That it was decreed, and ordained by the Primitive Fathers, that no day should passe without the publique singing of this Psalme. Under both these obligations, (those ancient Constitutions, called the Apostles, and those ancient Decrees made by the primitive Fathers) belongs to me, ²⁰ who have my part in the service of Gods Church, the especiall medi-

Wisd. 16.20

Cant. 1.3

Constitut.
Apostol.

Chrysost.

tation, and recommendation of this Psalme. And under a third obligation too, That it is one of those five psalmes, the daily rehearsing whereof, is injoynd to me, by the Constitutions of this Church, as five other are to every other person of our body. As the whole booke is Manna, so these five Psalmes are my Gomer, which I am to fill and empty every day of this Manna.

Divisio

Hieron.

Now as the spirit and soule of the whole booke of Psalmes is contracted into this psalme, so is the spirit and soule of this whole psalme contracted into this verse. The key of the psalme, (as S. *Hierome* calls ³⁰ the Titles of the psalmes) tells us, that *David* uttered this psalme, *when he was in the wilderness of Iudah*; There we see the present occasion that moved him; And we see what was passed between God and him before, in the first clause of our Text; (*Because thou hast been my helpe*) And then we see what was to come, by the rest, (*Therefore in the shadow of thy wings will I rejoyce.*) So that we have here the whole compasse of Time, Past, Present, and Future; and these three parts of Time, shall be at this time, the three parts of this Exercise; first, what *David's* distresse put him upon for the present; and that lyes in the Context; secondly, how *David* built his assurance upon ⁴⁰ that which was past; (*Because thou hast been my help*) And thirdly, what he established to himselfe for the future, (*Therefore in the shadow of thy wings will I rejoyce.*) First, His distresse in the Wilderness, his present estate carried him upon the memory of that which God had done for him before, And the Remembrance of that carried him upon that, of which he assured himselfe after. Fixe upon God any where, and you shall finde him a Circle; He is with you now, when you fix upon him; He was with you before, for he brought you to this fixation; and he will be with you hereafter, for *He is yesterday, and to day, and the same for ever.*

Heb. 13.8

⁵⁰ For *David's* present condition, who was now in a banishment, in a persecution in the Wilderness of Judah, (which is our first part) we shall onely insist upon that, (which is indeed spread over all the psalme to the Text, and ratified in the Text) That in all those temporall calamities *David* was onely sensible of his spirituall losse; It grieved him not that he was kept from *Saul's* Court, but that he was kept from Gods Church. For when he sayes, by way of lamentation, *That he was in a dry and thirsty land, where no water was*, he ex-

Ver. 1

presses what penury, what barrennesse, what drought and what thirst he meant; *To see thy power, and thy glory, so as I have seene thee in*
⁶⁰ *the Sanctuary.* For there, *my soule shall be satisfied as with marrow, and with fatnesse,* and there, *my mouth shall praise thee with joyfull lips.* And in some few considerations conducing to this, That spirituall losses are incomparably heavier then temporall, and that therefore, The Restitution to our spirituall happinesse, or the continuation of it, is rather to be made the subject of our prayers to God, in all pressures and distresses, then of temporall, we shall determine that first part. And for the particular branches of both the other parts, (The Remembring of Gods benefits past, And the building of an assurance for the future, upon that Remembrance) it may be fitter
⁷⁰ to open them to you, anon when we come to handle them, then now. Proceed we now to our first part, The comparing of temporall and spirituall afflictions.

In the way of this Comparison, falls first the Consideration of the universality of afflictions in generall, and the inevitableness thereof. It is a blessed Metaphore, that the Holy Ghost hath put into the mouth of the Apostle, *Pondus Gloriae*, That our *afflictions* are but *light*, because there is an *exceeding*, and an *eternall waight of glory* attending them. If it were not for that exceeding waight of glory, no other waight in this world could turne the scale, or waigh downe those
⁸⁰ infinite waights of afflictions that oppresse us here. There is not onely *Pestis valde gravis*, (*the pestilence grows heavy upon the Land*) but there is *Musca valde gravis*, God calls in but the fly, to vexe Egypt, and even the fly is a heavy burden unto them. It is not onely *Iob* that complains, *That he was a burden to himselfe*, but even *Absaloms* haire was a burden to him, till it was polled. It is not onely *Ieremy* that complains, *Aggravavit compedes*, That God had made their fetters and their chains heavy to them, but the workmen in harvest complaine, That God had made a faire day heavy unto them, (*We have borne the heat, and the burden of the day.*) *Sand is heavy*, sayes
⁹⁰ *Solomon*; And how many suffer so? under a sand-hill of crosses, daily, hourelly afflictions, that are heavy by their number, if not by their single waight? And *a stone is heavy*; (sayes he in the same place) And how many suffer so? How many, without any former preparatory crosse, or comminatory, or commonitory crosse, even in the midst

Ver. 2

Ver. 5

Ver. 5

1 Part.

Afflictio

universalis

2 Cor. 4.17

Exod. 9.3

8.24

Job 7.20

2 Sam. 14.26

Lament. 3.7

Mat. 20.12

Pro. 27.3

of prosperity, and security, fall under some one stone, some grind-stone, some mil-stone, some one insupportable crosse that ruins them? But then, (sayes *Solomon* there) *A fooles anger is heavier then both*; And how many children, and servants, and wives suffer under the anger, and morosity, and peevishnesse, and jealousie of foolish
¹⁰⁰ Masters, and Parents, and Husbands, though they must not say so? *David* and *Solomon* have cryed out, That all this world is *vanity*, and *levity*; And (God knowes) all is waight, and burden, and heavinesse, and oppression; And if there were not a waight of future glory to counterpoise it, we should all sinke into nothing.

I aske not *Mary Magdalen*, whether lightnesse were not a burden; (for sin is certainly, sensibly a burden) But I aske *Susanna* whether even chaste beauty were not a burden to her; And I aske *Ioseph* whether personall comelinesse were not a burden to him. I aske not *Dives*, who perished in the next world, the question; but I aske them
¹¹⁰ who are made examples of *Solomons* Rule, of that *sore evill*, (as he calls it) *Riches kept to the owners thereof for their hurt*, whether Riches be not a burden.

Eccles. 5.13

All our life is a continuall burden, yet we must not groane; A continuall squeasing, yet we must not pant; And as in the tendernes of our childhood, we suffer, and yet are whipt if we cry, so we are complained of, if we complaine, and made delinquents if we call the times ill. And that which addes waight to waight, and multiplies the sadness of this consideration, is this, That still the best men have had most laid upon them. As soone as I heare God say, that he hath found

[Job 1. 1]

¹²⁰ *an upright man, that feares God, and eschews evill*, in the next lines

I finde a Commission to Satan, to bring in Sabeans and Chaldeans upon his cattell, and servants, and fire and tempest upon his children, and loathsome diseases upon himselfe. As soone as I heare God say,

[1 Sam.

13.14]

That he hath found *a man according to his own heart*, I see his sonnes ravish his daughters, and then murder one another, and then rebell against the Father, and put him into straites for his life. As soone as

Matt. 3.17

I heare God testifie of Christ at his Baptisme, *This is my beloved Sonne in whom I am well pleased*, I finde that Sonne of his *led up by the Spirit, to be tempted of the Devill*. And after I heare God ratifie

Matt. 4.1

Matt. 17.5

¹³⁰ the same testimony againe, at his Transfiguration, (*This is my beloved Sonne, in whom I am well pleased*) I finde that beloved Sonne of his,

deserted, abandoned, and given over to Scribes, and Pharisees, and Publicans, and Herodians, and Priests, and Souldiers, and people, and Judges, and witnesses, and executioners, and he that was called the beloved Sonne of God, and made partaker of the glory of heaven, in this world, in his Transfiguration, is made now the Sewer of all the corruption, of all the sinnes of this world, as no Sonne of God, but a meere man, as no man, but a contemptible worme. As though the greatest weaknesse in this world, were man, and the greatest fault in
¹⁴⁰ man were to be good, man is more miserable then other creatures, and good men more miserable then any other men.

But then there is *Pondus Gloriæ*, An exceeding waight of eternall glory, and that turnes the scale; for as it makes all worldly prosperity as dung, so it makes all worldly adversity as feathers. And so it had need; for in the scale against it, there are not onely put temporall afflictions, but spirituall too; And to these two kinds, we may accomodate those words, *He that fals upon this stone*, (upon temporall afflictions) may be bruised, broken, *But he upon whom that stone falls*, (spirituall afflictions) *is in danger to be ground to powder*. And then,
¹⁵⁰ the great, and yet ordinary danger is, That these spirituall afflictions grow out of temporall; Murmuring, and diffidence in God, and obduration, out of worldly calamities; And so against nature, the fruit is greater and heavier then the Tree, spirituall heavier then temporall afflictions.

They who write of Naturall story, propose that Plant for the greatest wonder in nature, which being no firmer then a bull-rush, or a reed, produces and beares for the fruit thereof no other but an intire, and very hard stone. That temporall affliction should produce spirituall stoninesse, and obduration, is unnaturall, yet ordinary. Therefore doth
¹⁶⁰ God propose it, as one of those greatest blessings, which he multiplies upon his people, *I will take away your stony hearts, and give you hearts of flesh*; And, Lord let mee have a fleshly heart in any sense, rather then a stony heart. Wee finde mention amongst the observers of rarities in Nature, of hairy hearts, hearts of men, that have beene overgrowne with haire; but of petrified hearts, hearts of men growne into stone, we read not; for this petrefaction of the heart, this stupefaction of a man, is the last blow of Gods hand upon the heart of man in this world. Those great afflictions which are powred out of the Vials

*Afflictio
spiritualis*

Matt. 21.44

Plin. l. 27.11
Litho-
spermus

Ezek. 11.19
and 36.26
Plin. and
Plutar.

Revel. 16

of the seven Angels upon the world, are still accompanied with that
¹⁷⁰ heavy effect, that that affliction hardned them. *They were scorched
 ver. 9 with heats and plagues*, by the fourth Angel, and it followes, *They
 blasphemed the name of God, and repented not, to give him glory.*
 Darknesse was induced upon them by the fift Angel, and it followes,
^{ver. 11} *They blasphemed the God of heaven, and repented not of their deeds.*
 And from the seventh Angel there fell hailestones of the waight of
^{ver. 21} talents, (perchance foure pound waight) upon men; And yet these
 men had so much life left, as to *blaspheme God*, out of that respect,
 which alone should have brought them to glorifie God, *Because the
 plague thereof was exceeding great.* And when a great plague brings
¹⁸⁰ them to blaspheme, how great shall that second plague be, that comes
 upon them for blaspheming?

Let me wither and weare out mine age in a discomfortable, in an
 unwholesome, in a penurious prison, and so pay my debts with my
 bones, and recompence the wastfulnesse of my youth, with the beg-
 gery of mine age; Let me wither in a spittle under sharpe, and foule,
 and infamous diseases, and so recompence the wantonnesse of my
 youth, with that loathsomnesse in mine age; yet, if God with-draw
 not his spirituall blessings, his Grace, his Patience, If I can call my
 suffering his Doing, my passion his Action, All this that is temporall,
¹⁹⁰ is but a caterpillar got into one corner of my garden, but a mill-dew
 fallen upon one acre of my Corne; The body of all, the substance of
 all is safe, as long as the soule is safe. But when I shall trust to that,
 which wee call a good spirit, and God shall deject, and empoverish,
 and evacuate that spirit, when I shall rely upon a morall constancy,
 and God shall shake, and enfeeble, and enervate, destroy and de-
 molish that constancy; when I shall think to refresh my selfe in the
 serenity and sweet ayre of a good conscience, and God shall call up
 the damps and vapours of hell it selfe, and spread a cloud of diffidence,
 and an impenetrable crust of desperation upon my conscience; when
²⁰⁰ health shall flie from me, and I shall lay hold upon riches to succour
 me, and comfort me in my sicknesse, and riches shall flie from me, and
 I shall snatch after favour, and good opinion, to comfort me in my
 poverty; when even this good opinion shall leave me, and calumnies
 and misinformations shall prevaile against me; when I shall need
 peace, because there is none but thou, O Lord, that should stand for

me, and then shall finde, that all the wounds that I have, come from thy hand, all the arrowes that stick in me, from thy quiver; when I shall see, that because I have given my selfe to my corrupt nature, thou hast changed thine; and because I am all evill towards thee, therefore thou hast given over being good towards me; When it comes to this height, that the fever is not in the humors, but in the spirits, that mine enemy is not an imaginary enemy, fortune, nor a transitory enemy, malice in great persons, but a reall, and an irresistibile, and an inexorable, and an everlasting enemy, The Lord of Hosts himselfe, The Almighty God himselfe, the Almighty God himselfe onely knowes the waight of this affliction, and except hee put in that *pondus gloriæ*, that exceeding waight of an eternall glory, with his owne hand, into the other scale, we are waighed downe, we are swallowed up, irreparably, irrevocably, irrecoverably, irremediably.

²²⁰ This is the fearefull depth, this is spirituall misery, to be thus fallen from God. But was this *David's* case? was he fallen thus farre, into a diffidence in God? No. But the danger, the precipice, the slippery sliding into that bottomlesse depth, is, to be excluded from the meanes of comming to God, or staying with God; And this is that that *David* laments here, That by being banished, and driven into the wilderness of Judah, hee had not accesse to the Sanctuary of the Lord, to sacrifice his part in the praise, and to receive his part in the prayers of the Congregation; for Angels passe not to ends, but by wayes and meanes, nor men to the glory of the triumphant Church, but by participation ²³⁰ of the Communion of the Militant. To this note *David* sets his Harpe, in many, many Psalms: Sometimes, that God had suffered his enemies to possesse his Tabernacle, (*Hee forsooke the Tabernacle of Shiloh, Hee delivered his strength into captivity, and his glory into the enemies hands*) But most commonly he complains, that God disabled him from comming to the Sanctuary. In which one thing he had summed up all his desires, all his prayers, (*One thing have I desired of the Lord, that will I looke after; That I may dwell in the house of the Lord, all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple*) His vehement desire of this, he expresses againe, (*My soule thirsteth for God, for the living God; when shall I come and appeare before God?*) He expresses a holy jealousie, a religious envy, even to the sparrows and swallows, (*yea, the sparrow*

Psal. 78.60

Psal. 27.4

Psal. 42.2

Psal. 84.3

hath found a house, and the swallow a nest for her selfe, and where she may lay her yong, Even thine Altars, O Lord of Hosts, my King and my God.) Thou art my King, and my God, and yet excludest me from that, which thou affordest to sparrows, *And are not we of more value then many sparrows?*

Luk. 12.7

And as though *David* felt some false ease, some half-tentation, some whispering that way, That God is *in the wilderness of Iudah*, in every place, as well as in his *Sanctuary*, there is in the Originall in that place, a patheticall, a vehement, a broken expressing expressed, *O thine Altars*; It is true, (sayes *David*) thou art here in the wilderness, and I may see thee here, and serve thee here, but, *O thine Altars, O Lord of hosts, my King and my God.* When *David* could not come

Psal. 84.3

250

Psal. 5.7

Dan. 6.10

Esa. 38.2

in person to that place, yet he bent towards the Temple, (*In thy feare will I worship towards thy holy Temple.*) Which was also *Daniels* devotion; when he prayed, *his Chamber windowes were open towards Ierusalem*; And so is *Hezekias* turning to the wall to weepe, and to pray in his sick bed, understood to be to that purpose, to conforme,

260

Deut. 31.11

and compose himselfe towards the Temple. In the place consecrated for that use, God by *Moses* fixes the service, and fixes the Reward; And towards that place, (when they could not come to it) doth *Solomon* direct their devotion in the Consecration of the Temple, (*when they are in the warres, when they are in Captivity, and pray towards this house, doe thou heare them.*) For, as in private prayer,

1 King. 8.44

when (according to Christs command) we are shut in our chamber, there is exercised *Modestia fidei*, The modesty and bashfulnesse of our faith, not pressing upon God in his house: so in the publique prayers of the Congregation, there is exercised the fervor, and holy courage

Tertull.

270

of our faith, for *Agmine facto obsidemus Deum*, It is a Mustering of our forces, and a besieging of God. Therefore does *David* so much magnifie their blessednesse, that are in this house of God; (*Blessed are they that dwell in thy house, for they will be still praising thee*)

[Psal. 84.4]

Those that looke towards it, may praise thee sometimes, but those men who dwell in the Church, and whose whole service lyes in the Church, have certainly an advantage of all other men (who are necessarily withdrawne by worldly businesses) in making themselves acceptable to almighty God, if they doe their duties, and observe their Church-services aright.

²⁸⁰ Man being therefore thus subject naturally to manifold calamities, and spirituall calamities being incomparably heavier then temporall, and the greatest danger of falling into such spirituall calamities being in our absence from Gods Church, where onely the outward meanes of happinesse are ministred unto us, certainly there is much tendernes and deliberation to be used, before the Church doores be shut against any man. If I would not direct a prayer to God, to excommunicate any man from the Triumphant Church, (which were to damne him) I would not oyle the key, I would not make the way too slippery for excommunications in the Militant Church; For, that is to endan-
²⁹⁰ ger him. I know how distastfull a sin to God, contumacy, and contempt, and disobedience to Order and Authority is; And I know, (and all men, that choose not ignorance, may know) that our Excommunications (though calumniators impute them to small things, because, many times, the first complaint is of some small matter) never issue but upon contumacies, contempts, disobediences to the Church. But they are reall contumacies, not interpretative, apparant contumacies, not presumptive, that excommunicate a man in Heaven; And much circumspection is required, and (I am far from doubting it) exercised in those cases upon earth; for, though every Excommunica-
³⁰⁰ tion upon earth be not sealed in Heaven, though it damne not the man, yet it dammes up that mans way, by shutting him out of that Church, through which he must goe to the other; which being so great a danger, let every man take heed of Excommunicating himselfe. The imperswasible Recusant does so; The negligent Libertin does so; The fantastique Separatist does so; The halfe-present man, he, whose body is here, and minde away, does so; And he, whose body is but halfe here, his limbes are here upon a cushion, but his eyes, his eares are not here, does so: All these are selfe-Excommunicators, and keepe themselves from hence. Onely he enjoyes that blessing, the
³¹⁰ want whereof *David* deplores, that is here intirely, and is glad he is here, and glad to finde this kinde of service here, that he does, and wishes no other.

And so we have done with our first Part, *David's* aspect, his present condition, and his danger of falling into spirituall miseries, because his persecution, and banishment amounted to an Excommunication, to an excluding of him from the service of God, in the Church. And

we passe, in our Order proposed at first, to the second, his retrospect, the Consideration, what God had done for him before, *Because thou hast beene my helpe.*

2 Part ³²⁰ Through this second part, we shall passe by these three steps. First, That it behoves us, in all our purposes, and actions, to propose to our selves a copy to write by, a patterne to worke by, a rule, or an example to proceed by, Because it hath beene thus heretofore, sayes *David*, I will resolve upon this course for the future. And secondly, That the copy, the patterne, the precedent which we are to propose to our selves, is, The observation of Gods former wayes and proceedings upon us, Because God hath already gone this way, this way I will awaite his going still. And then, thirdly and lastly, in this second part, The way that God had formerly gone with *David*, which was, That he ³³⁰ had been his helpe, (*Because thou hast beene my helpe.*)

Idea First then, from the meanest artificer, through the wisest Philosopher, to God himselfe, all that is well done, or wisely undertaken, is undertaken and done according to pre-conceptions, fore-imaginings, designs, and patterns proposed to our selves beforehand. A Carpenter builds not a house, but that he first sets up a frame in his owne minde, what kinde of house he will build. The little great Philosopher *Epic-tetus*, would undertake no action, but he would first propose to himselfe, what *Socrates*, or *Plato*, what a wise man would do in that case, and according to that, he would proceed. Of God himselfe, it is safely

³⁴⁰ resolved in the Schoole, that he never did any thing in any part of time, of which he had not an eternall pre-conception, an eternall Idea, in himselfe before. Of which Ideaes, that is, pre-conceptions, pre-determinations in God, S. *Augustine* pronounces, *Tanta vis in Ideis constituitur*, There is so much truth, and so much power in these Ideaes, as that without acknowledging them, no man can acknowledge God, for he does not allow God Counsaile, and Wisdome, and deliberation in his Actions, but sets God on worke, before he have thought what he will doe. And therefore he, and others of the Fathers

Ioh. 1.3, 4 read that place, (which we read otherwise) *Quod factum est, in ipso* ³⁵⁰ *vita erat*; that is, in all their Expositions, whatsoever is made, in time, was alive in God, before it was made, that is, in that eternall Idea, and patterne which was in him. So also doe divers of those Fathers read those words to the Hebrews, (which we read, *The things that are*

Heb. 11.3

seene, are not made of things that doe appeare) *Ex invisibilibus visibilia facta sunt*, Things formerly invisible, were made visible; that is, we see them not till now, till they are made, but they had an invisible being, in that Idea, in that pre-notion, in that purpose of God before, for ever before. Of all things in Heaven, and earth, but of himselfe, God had an Idea, a patterne in himselfe, before he made it.

³⁶⁰ And therefore let him be our patterne for that, to worke after patternes; To propose to our selves Rules and Examples for all our actions; and the more, the more immediately, the more directly our actions concerne the service of God. If I aske God, by what Idea he made me, God produces his *Faciamus hominem ad Imaginem nostram*, That there was a concurrence of the whole Trinity, to make me in *Adam*, according to that Image which they were, and according to that Idea, which they had pre-determined. If I pretend to serve God, and he aske me for my Idea, How I meane to serve him, shall I bee able to produce none? If he aske me an Idea of my Religion, and my ³⁷⁰ opinions, shall I not be able to say, It is that which thy word, and thy Catholique Church hath imprinted in me? If he aske me an Idea of my prayers, shall I not be able to say, It is that which my particular necessities, that which the forme prescribed by thy Son, that which the care, and piety of the Church, in conceiving fit prayers, hath imprinted in me? If he aske me an Idea of my Sermons, shall I not be able to say, It is that which the Analogy of Faith, the edification of the Congregation, the zeale of thy worke, the meditations of my heart have imprinted in me? But if I come to pray or to preach without this kind of Idea, if I come to extemporall prayer, and extemporall preaching, ³⁸⁰ I shall come to an extemporall faith, and extemporall religion; and then I must looke for an extemporall Heaven, a Heaven to be made for me; for to that Heaven which belongs to the Catholique Church, I shall never come, except I go by the way of the Catholique Church, by former Idea's, former examples, former patterns, To beleeve according to ancient beliefes, to pray according to ancient formes, to preach according to former meditations. God does nothing, man does nothing well, without these Idea's, these retrospects, this recourse to pre-conceptions, pre-deliberations.

³⁹⁰ Something then I must propose to my selfe, to be the rule, and the reason of my present and future actions; which was our first branch

[Gen. 1.26]

Via Domini

in this second Part; And then the second is, That I can propose nothing more availably, then the contemplation of the history of Gods former proceeding with me; which is *Dauids* way here, Because this was Gods way before, I will looke for God in this way still. That language in which God spake to man, the Hebrew, hath no present tense; They forme not their verbs as our Westerne Languages do, in the present, *I heare*, or *I see*, or *I reade*, But they begin at that which is past, *I have seene* and *heard*, and *read*. God carries us in his Language, in his speaking, upon that which is past, upon that which he hath
⁴⁰⁰ done already; I cannot have better security for present, nor future,
 August. then Gods former mercies exhibited to me. *Quis non gaudeat*, sayes S. *Augustine*, Who does not triumph with joy, when hee considers what God hath done? *Quis non & ea, quæ nondum venerunt, ventura sperat, propter illa, quæ jam tanta impleta sunt?* Who can doubt of the performance of all, that sees the greatest part of a Prophesie performed? If I have found that true that God hath said, of the person of Antichrist, why should I doubt of that which he sayes of the ruine of Antichrist? *Credamus modicum quod restat*, sayes the same Father, It is much that wee have seene done, and it is but little that God hath
⁴¹⁰ reserved to our faith, to beleieve that it shall be done.

There is no State, no Church, no Man, that hath not this tie upon God, that hath not God in these bands, That God by having done much for them already, hath bound himselfe to doe more. Men proceed in their former wayes, sometimes, lest they should confesse an error, and acknowledge that they had beene in a wrong way. God is obnoxious to no error, and therefore he does still, as he did before. Every one of you can say now to God, Lord, Thou broughtest me hither, therefore enable me to heare; Lord, Thou doest that, therefore make me understand; And that, therefore let me beleieve; And that
⁴²⁰ too, therefore strengthen me to the practise; And all that, therefore continue me to a perseverance. Carry it up to the first sense and apprehension that ever thou hadst of Gods working upon thee, either in thy selfe, when thou camest first to the use of reason, or in others in thy behalfe, in thy baptisme, yet when thou thinkest thou art at the first, God had done something for thee before all that; before that, hee had elected thee, in that election which S. *Augustine* speaks of, *Habet electos, quos creaturus est eligendos*, God hath elected certaine
 August.

men, whom he intends to create, that he may elect them; that is, that he may declare his Election upon them. God had thee, before he
⁴³⁰ made thee; He loved thee first, and then created thee, that thou loving him, he might continue his love to thee. The surest way, and the nearest way to lay hold upon God, is the consideration of that which he had done already. So *David* does; And that which he takes knowledge of, in particular, in Gods former proceedings towards him, is, Because God had been his helpe, which is our last branch in this part, *Because thou hast beene my helpe.*

From this one word, That God hath been my *Helpe*, I make account that we have both these notions; first, That God hath not left me to my selfe, He hath come to my succour, He hath helped me;
⁴⁴⁰ And then, That God hath not left out my selfe; He hath been my *Helpe*, but he hath left some thing for me to doe with him, and by his helpe. My security for the future, in this consideration of that which is past, lyes not onely in this, That God hath delivered me, but in this also, that he hath delivered me by way of a *Helpe*, and *Helpe* alwayes presumes an endeavour and co-operation in him that is helped. God did not elect me as a helper, nor create me, nor redeeme me, nor convert me, by way of helping me; for he alone did all, and he had no use at all of me. God infuses his first grace, the first way, meerly as a Giver; intirely, all himselfe; but his subsequent graces,
⁴⁵⁰ as a helper; therefore we call them Auxiliant graces, Helping graces; and we alwayes receive them, when we endeavour to make use of his former grace. *Lord, I beleeve*, (sayes the Man in the Gospel to Christ) *Helpe mine unbelieve*. If there had not been unbelieve, weaknesse, unperfectnesse in that faith, there had needed no helpe; but if there had not been a Beliefe, a faith, it had not been capable of helpe and assistance, but it must have been an intire act, without any concurrence on the mans part.

So that if I have truly the testimony of a rectified Conscience, That God hath helped me, it is in both respects; first, That he hath never
⁴⁶⁰ forsaken me, and then, That he hath never suffered me to forsake my selfe; He hath blessed me with that grace, that I trust in no helpe but his, and with this grace too, That I cannot looke for his helpe, except I helpe my selfe also. God did not helpe heaven and earth to proceed out of nothing in the Creation, for they had no possibility of any

*Quia
auxilium*

Mar. 9.24

disposition towards it; for they had no beeing: But God did helpe the earth to produce grasse, and herbes; for, for that, God had infused a seminall disposition into the earth, which, for all that, it could not have perfected without his farther helpe. As in the making of Woman, there is the very word of our Text, *Gnazar*, God made him a *Helper*,

⁴⁷⁰ one that was to doe much for him, but not without him. So that then, if I will make Gods former working upon me, an argument of his future gracious purposes, as I must acknowledge that God hath done much for me, so I must finde, that I have done what I could, by the benefit of that grace with him; for God promises to be but a helper.

Psal. 51.15

Lord open thou my lips, sayes *David*; that is Gods worke intirely; And then, *My mouth, My mouth shall shew forth thy praise*; there enters *David* into the worke with God. And then, sayes God to him,

Psal. 81.10

Dilata os tuum, Open thy mouth, (It is now made *Thy mouth*, and therefore doe thou open it) *and I will fill it*; All inchoations and

⁴⁸⁰ consummations, beginnings and perfectings are of God, of God alone; but in the way there is a concurrence on our part, (by a successive continuation of Gods grace) in which God proceeds as a Helper; and I put him to more then that, if I doe nothing. But if I pray for his helpe, and apprehend and husband his graces well, when they come, then he is truly, properly my helper; and upon that security, that testimony of a rectified Conscience, I can proceed to *Davids* confidence for the future, *Because thou hast been my Helpe, therefore in the shadow of thy wings will I rejoyce*; which is our third, and last generall part.

Divisio.

3 Part

⁴⁹⁰ In this last part, which is, (after *Davids* aspect, and consideration of his present condition, which was, in the effect, an Exclusion from Gods Temple, And his retrospect, his consideration of Gods former mercies to him, That he had been his Helpe) his prospect, his confidence for the future, we shall stay a little upon these two steps; first, That that which he promises himselfe, is not an immunity from all powerfull enemies, nor a sword of revenge upon those enemies; It is not that he shall have no adversary, nor that that adversary shall be able to doe him no harme, but that he should have a refreshing, a respiration, *In velamento alarum*, under the shadow of Gods wings.

⁵⁰⁰ And then, (in the second place) That this way which God shall be pleased to take, this manner, this measure of refreshing, which God

shall vouchsafe to afford, (though it amount not to a full deliverance) must produce a joy, a rejoycing in us; we must not onely not decline to a murmuring, that we have no more, no nor rest upon a patience for that which remains, but we must ascend to a holy joy, as if all were done and accomplished, *In the shadow of thy wings will I rejoyce.*

First then, lest any man in his dejection of spirit, or of fortune, should stray into a jealousie or suspition of Gods power to deliver
⁵¹⁰ him, As God hath spangled the firmament with starres, so hath he his Scriptures with names, and Metaphors, and denotations of power. Sometimes he shines out in the name of a *Sword*, and of a *Target*, and of a *Wall*, and of a *Tower*, and of a *Rocke*, and of a *Hill*; And sometimes in that glorious and manifold constellation of all together, *Dominus exercituum*, *The Lord of Hosts*. God, as God, is never represented to us, with Defensive Armes; He needs them not. When the Poets present their great Heroes, and their Worthies, they alwayes insist upon their Armes, they spend much of their invention upon the description of their Armes; both because the greatest valour and
⁵²⁰ strength needs Armes, (*Goliah* himselfe was armed) and because to expose ones selfe to danger unarmed, is not valour, but rashnesse. But God is invulnerable in himselfe, and is never represented armed; you finde no shirts of mayle, no Helmets, no Cuirasses in Gods Armory. In that one place of *Esay*, where it may seeme to be otherwise, where God is said *to have put on righteousness as a breastplate, and a Helmet of Salvation upon his head*; in that prophecy God is Christ, and is therefore in that place, called *the Redeemer*. Christ needed defensive armes, God does not. Gods word does; His Scriptures doe; And therefore S. *Hierome* hath armed them, and set before every booke
⁵³⁰ his *Prologum galeatum*, that prologue that armes and defends every booke from calumny. But though God need not, nor receive not defensive armes for himselfe, yet God is to us a Helmet, a Breastplate, a strong tower, a rocke, every thing that may give us assurance and defence; and as often as he will, he can refresh that Proclamation, *Nolite tangere Christos meos*, Our enemies shall not so much as touch us.

*Vmbra
Alarum*

Esay. 59.17

Psal. 105.15

But here, by occasion of his Metaphore in this Text, (*Sub umbra alarum*, *In the shadow of thy wings*) we doe not so much consider

an absolute immunity, That we shall not be touched, as a refreshing
 540 and consolation, when we are touched, though we be pinched and
 wounded. The Names of God, which are most frequent in the Scrip-
 tures, are these three, *Elohim*, and *Adonai*, and *Iehovah*; and to assure
 us of his Power to deliver us, two of these three are Names of Power.
Elohim is *Deus fortis*, The mighty, The powerfull God: And (which
 deserves a particular consideration) *Elohim* is a plurall Name; It is
 not *Deus fortis*, but *Dii fortes*, powerfull Gods. God is all kinde of
 Gods; All kinds, which either Idolaters and Gentils can imagine, (as
 Riches, or Justice, or Wisdome, or Valour, or such) and all kinds
 which God himself hath called gods, (as Princes, and Magistrates,
 550 and Prelates, and all that assist and helpe one another) God is *Elohim*,
 All these Gods, and all these in their height and best of their power;
 for *Elohim*, is *Dii fortes*, Gods in the plurall, and those plurall gods
 in their exaltation.

The second Name of God, is a Name of power too, *Adonai*. For,
Adonai is *Dominus*, The Lord, such a Lord, as is Lord and Proprietary
 of all his creatures, and all creatures are his creatures; And then,
Dominium est potestas tum utendi, tum abutendi, sayes the law; To
 be absolute Lord of any thing, gives that Lord a power to doe what
 he will with that thing. God, as he is *Adonai*, *The Lord*, may give
 560 and take, quicken and kill, build and throw downe, where and whom
 he will. So then two of Gods three Names are Names of absolute
 power, to imprint, and re-imprint an assurance in us, that hee can
 absolutely deliver us, and fully revenge us, if he will. But then, his
 third Name, and that Name which hee chooses to himselfe, and in
 the signification of which Name, hee employes *Moses*, for the reliefe
 of his people under Pharaoh, that Name *Iehovah*, is not a Name of
 Power, but onely of Essence, of Being, of Subsistence, and yet in the
 vertue of that Name, God relieved his people. And if, in my afflictions,
 God vouchsafe to visit mee in that Name, to preserve me in my being,
 570 in my subsistence in him, that I be not shaken out of him, disinherited
 in him, excommunicate from him, divested of him, annihilated
 towards him, let him, at his good pleasure, reserve his *Elohim*, and
 his *Adonai*, the exercises and declarations of his mighty Power, to
 those great publike causes, that more concerne his Glory, then any
 thing that can befall me; But if he impart his *Iehovah*, enlarge him-

selfe so far towards me, as that I may live, and move, and have my beeing in him, though I be not instantly delivered, nor mine enemies absolutely destroyed, yet this is as much as I should promise my selfe, this is as much as the Holy Ghost intends in this Metaphor, *Sub*
⁵⁸⁰ *umbra alarum, Vnder the shadow of thy wings*, that is a Refreshing, a Respiration, a Conservation, a Consolation in all afflictions that are inflicted upon me.

Yet, is not this Metaphor of *Wings* without a denotation of Power. As no Act of Gods, though it seeme to imply but spirituall comfort, is without a denotation of power, (for it is the power of God that comforts me; To overcome that sadnesse of soule, and that dejection of spirit, which the Adversary by temporall afflictions would induce upon me, is an act of his Power) So this Metaphor, *The shadow of his wings*, (which in this place expresses no more, then consolation
⁵⁹⁰ and refreshing in misery, and not a powerfull deliverance out of it) is so often in the Scriptures made a denotation of Power too, as that we can doubt of no act of power, if we have this shadow of his wings. For, in this Metaphor of *Wings*, doth the Holy Ghost expresse the *Maritime* power, the power of some Nations at Sea, in Navies, (*Woe to the land shadowing with wings*;) that is, that hovers over the world, and intimidates it with her sailes and ships. In this Metaphor doth God remember his people, of his powerfull deliverance of them, (*You have seene what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you to my selfe*.) In this Metaphor doth
⁶⁰⁰ God threaten his and their enemies, what hee can doe, (*The noise of the wings of his Cherubims, are as the noise of great waters, and of an Army*.) So also, what hee will doe, (*Hee shall spread his wings over Bozrah, and at that day shall the hearts of the mighty men of Edom, be as the heart of a woman in her pangs*.) So that, if I have the shadow of his wings, I have the earnest of the power of them too; If I have refreshing, and respiration from them, I am able to say, (as those three Confessors did to *Nebuchadnezzar*) *My God is able to deliver me*, I am sure he hath power; *And my God will deliver me*, when it conduces to his glory, I know he will; *But, if he doe not, bee*
⁶¹⁰ *it knowne unto thee, O King, we will not serve thy Gods*; Be it knowne unto thee, O Satan, how long soever God deferre my deliverance, I will not seeke false comforts, the miserable comforts of

Esay. 18.1

Exod. 19.4

Ezek. 1.24

Ier. 49.22

Dan. 3.17

this world. I will not, for I need not; for I can subsist under this shadow of these Wings, though I have no more.

Exod. 25.20

The Mercy-seat it selfe was covered with the Cherubims Wings; and who would have more then Mercy? and a Mercy-seat; that is, established, resident Mercy, permanent and perpetuall Mercy; present and familiar Mercy; a Mercy-seat. Our Saviour Christ intends as much as would have served their turne, if they had laid hold upon it,

Matt. 23.37

⁶²⁰ when hee sayes, *That hee would have gathered Ierusalem, as a henne gathers her chickens under her wings.* And though the other Prophets doe (as ye have heard) mingle the signification of Power, and actuall deliverance, in this Metaphor of Wings, yet our Prophet, whom wee have now in especiall consideration, *David*, never doth so; but in every place where hee uses this Metaphor of Wings (which are in five or sixe severall Psalmes) still hee rests and determines in that sense, which is his meaning here; That though God doe not actually deliver us, nor actually destroy our enemies, yet if hee refresh us in the shadow of his Wings, if he maintaine our subsistence (which is a religious Constancy) in him, this should not onely establish our patience, (for that is but halfe the worke) but it should also produce a joy, and rise to an exultation, which is our last circumstance, *Therefore in the shadow of thy wings, I will rejoyce.*

Gaudium

I would always raise your hearts, and dilate your hearts, to a holy Joy, to a joy in the Holy Ghost. There may be a just feare, that men doe not grieve enough for their sinnes; but there may bee a just jealousie, and suspition too, that they may fall into inordinate griefe, and diffidence of Gods mercy; And God hath reserved us to such times, as being the later times, give us even the dregs and lees of ⁶⁴⁰ misery to drinke. For, God hath not onely let loose into the world a new spirituall disease; which is, an equality, and an indifferency, which religion our children, or our servants, or our companions professe; (I would not keepe company with a man that thought me a knave, or a traitor; with him that thought I loved not my Prince, or were a faithlesse man, not to be beleaved, I would not associate my selfe; And yet I will make him my bosome companion, that thinks I doe not love God, that thinks I cannot be saved) but God hath accompanied, and complicated almost all our bodily diseases of these times, with an extraordinary sadnesse, a predominant melancholy,

⁵⁵⁰ a faintnesse of heart, a chearlesnesse, a joylesnesse of spirit, and therefore I returne often to this endeavor of raising your hearts, dilating your hearts with a holy Joy, Joy in the holy Ghost, for *Vnder the shadow of his wings*, you may, you should, *rejoyce*.

If you looke upon this world in a Map, you find two Hemisphears, two half worlds. If you crush heaven into a Map, you may find two Hemisphears too, two half heavens; Halfe will be Joy, and halfe will be Glory; for in these two, the joy of heaven, and the glory of heaven, is all heaven often represented unto us. And as of those two Hemisphears of the world, the first hath been knowne long before, but the
⁶⁰ other, (that of America, which is the richer in treasure) God reserved for later Discoveries; So though he reserve that Hemisphear of heaven, which is the Glory thereof, to the Resurrection, yet the other Hemisphear, the Joy of heaven, God opens to our Discovery, and delivers for our habitation even whilst we dwell in this world. As God hath cast upon the unrepentant sinner two deaths, a temporall, and a spirituall death, so hath he breathed into us two lives; for so, as the word for death is doubled, *Morte morieris, Thou shalt die the death*,
so is the word for life expressed in the plurall, *Chaiim, vitarum, God breathed into his nostrils the breath of lives*, of divers lives. Though
⁷⁰ our naturall life were no life, but rather a continuall dying, yet we have two lives besides that, an eternall life reserved for heaven, but yet a heavenly life too, a spirituall life, even in this world; And as God doth thus inflict two deaths, and infuse two lives, so doth he also passe two Judgements upon man, or rather repeats the same Judgement twice. For, that which Christ shall say to thy soule then at the last Judgement, *Enter into thy Masters joy*, Hee sayes to thy conscience now, *Enter into thy Masters joy*. The everlastingnesse of the joy is the blessednesse of the next life, but the entring, the inchoation is afforded here. For that which Christ shall say then to us, *Venite*
⁸⁰ *benedicti, Come ye blessed*, are words intended to persons that are comming, that are upon the way, though not at home; Here in this world he bids us *Come*, there in the next, he shall bid us *Welcome*. The Angels of heaven have joy in thy conversion, and canst thou bee without that joy in thy selfe? If thou desire revenge upon thine enemies, as they are Gods enemies, That God would bee pleased to remove, and root out all such as oppose him, that Affection apper-

Gen. 2.17

Matt. 25.23

Verse 34

Luk. 15.10

- Revel. 6.10 taines to Glory; Let that alone till thou come to the Hemisphear of Glory; There joyne with those Martyrs under the Altar, *Vsquequo Domine*, How long O Lord, dost thou deferre Judgement? and thou shalt have thine answer there for that. Whilst thou art here, here joyne with *David*, and the other Saints of God, in that holy increpation of a dangerous sadnesse, *Why art thou cast downe O my soule? why art thou disquieted in mee?* That soule that is dissected and anatomized to God, in a sincere confession, washed in the teares of true contrition, embalmed in the blood of reconciliation, the blood of Christ Jesus, can assigne no reason, can give no just answer to that Interrogatory, *Why art thou cast downe O my soule? why art thou disquieted in me?* No man is so little, as that he can be lost under these wings, no man so great, as that they cannot reach to him;
- August. ⁷⁰⁰ *Semper ille major est, quantumcumque creverimus*, To what temporall, to what spirituall greatnesse soever wee grow, still pray wee him to shadow us under his Wings; for the poore need those wings against oppression, and the rich against envy. The Holy Ghost, who is a Dove, shadowed the whole world under his wings; *Incubabat aquis*, He hovered over the waters, he sate upon the waters, and he hatched all that was produced, and all that was produced so, was good. Be thou a Mother where the Holy Ghost would be a Father; Conceive by him; and be content that he produce joy in thy heart here. First thinke, that as a man must have some land, or els he cannot be in wardship, so a man must have some of the love of God, or els he could not fall under Gods correction; God would not give him his physick, God would not study his cure, if he cared not for him. And then thinke also, that if God afford thee the shadow of his wings, that is, Consolation, respiration, refreshing, though not a present, and plenary deliverance, in thy afflictions, not to thanke God, is a murmuring, and not to rejoyce in Gods wayes, is an unthankfulnesse. Howling is the noyse of hell, singing the voyce of heaven; Sadnesse the damp of Hell, Rejoycing the serenity of Heaven. And he that hath not this joy here, lacks one of the best pieces of his evidence for the joyes of heaven; and hath neglected or refused that Earnest, by which God uses to binde his bargaine, that true joy in this world shall flow into the joy of Heaven, as a River flowes into the Sea; This joy shall not be put out in death, and a new joy kindled in me in Heaven; But
- [Gen. 1.2]

as my soule, as soone as it is out of my body, is in Heaven, and does not stay for the possession of Heaven, nor for the fruition of the sight of God, till it be ascended through ayre, and fire, and Moone, and Sun, and Planets, and Firmament, to that place which we conceive to be Heaven, but without the thousandth part of a minutes stop, as soone as it issues, is in a glorious light, which is Heaven, (for all the way to
³⁰ Heaven is Heaven; And as those Angels, which came from Heaven hither, bring Heaven with them, and are in Heaven here, So that soule that goes to Heaven, meets Heaven here; and as those Angels doe not devest Heaven by comming, so these soules invest Heaven, in their going.) As my soule shall not goe towards Heaven, but goe by Heaven to Heaven, to the Heaven of Heavens, So the true joy of a good soule in this world is the very joy of Heaven; and we goe thither, not that being without joy, we might have joy infused into us, but that as Christ sayes, *Our joy might be full*, perfected, sealed with an everlastingnesse; for, as he promises, *That no man shall take our joy from*
⁴⁰ *us*, so neither shall Death it selfe take it away, nor so much as interrupt it, or discontinue it, But as in the face of Death, when he layes hold upon me, and in the face of the Devill, when he attempts me, I shall see the face of God, (for, every thing shall be a glasse, to reflect God upon me) so in the agonies of Death, in the anguish of that dissolution, in the sorrowes of that valediction, in the irreversiblenesse of that transmigration, I shall have a joy, which shall no more evaporate, then my soule shall evaporate, A joy, that shall passe up, and put on a more glorious garment above, and be joy super-invested in glory. *Amen.*

Iohn 16.24

22

Number 2.

*A Sermon, Preached to the Kings Majestie
at Whitehall, 24. Febr. 1625 [1625/6]. By
Iohn Donne Deane of Saint Pauls, London.
And now by his Majest[i]es commandement
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To His Sacred Maiestie

MOST GRATIOUS SOVERAIGNE

Amongst the many comforts of my *Ministry*, to the embracing wherof, *Almightie God* was pleased, to moove the heart of *your Majesties blessed Father*, of holy memory, to moove mine, this is a great one, That your *Majesty* is pleasd some times, not only to *receive* into your selfe, but to *returne*, unto others, my poore *Meditations*, and so by your gracious commandement of *publishing* them, to make your selfe as a *Glasse*, (when the *Sun* it selfe is the *Gospell of Christ Jesus*) to reflect, and cast them upon your *Subjects*. It was a *Metaphor* in which, your *Majesties Blessed Father* seemd to delight; for in the name of a *Mirroi*, a *Looking Glasse*, he sometimes presented *Himselfe*, in his publique declarations and speeches to his *People*; and a continued *Metaphor* is an *Allegory*, and holds in more. So *your Majestie* doth more of the offices of such a *Glasse*; You doe that office which *Moses* his *Glasses* did, at the *Brazen Sea* in the *Temple*, (for you show others their spots, and in a Pious and unspotted life of your owne, you show your *Subjects* their deficiencies) And you doe the other office of such *Glasses*, by this communicating to all, the beames which your *Majestie* receivd in your selfe. Wee are in Times when

the way to *Peace* is *Warre*, but my Profession leades not me to *those Warres*; And wee are in Times when the *Peace* of the *Church*, may seeme to implore a kinde of *Warre*, of *Debaterments* and *Conferences* in some points; but my disposition leades mee not to that *Warre* neither. For in this *Sermon*, my onely purpose was, that no *By-stander*, should bee hurt, whilst the *Fray* lasted, with either Opinion. And that your *Majestie* accepts it so your selfe, and so reflects it upon others, I humbly beseech your *Majestie* to accept also this *Sacrifice* of *Thanksgiving*, for that, From

Your Sacred Majesties humblest Subject, and Devotedst Servant
and Chapleine.

IOHN DONNE.

ESAI. 50.1. THUS SAYTH THE LORD: WHERE IS THE BILL OF YOUR MOTHERS DIVORCEMENT WHOM I HAVE PUT AWAY? OR WHICH OF MY CREDITORS IS IT, TO WHOM I HAVE SOLD YOU? BEHOLD, FOR YOUR INIQUITIES HAVE YOU SOLD YOUR SELVES, AND FOR YOUR TRANSGRESSIONS, IS YOUR MOTHER PUT AWAY.

ALL LENT is *Easter Eve*; And though the *Eve* be a *Fasting Day*, yet the *Eve* is *halfe-holiday* too. *God*, by our *Ministry*, would so exercise you in a spirituall *Fast*, in a sober consideration of sinne, and the sad Consequences thereof, as that in the *Eve* you might see the *holy day*; in the *Lent*, your *Easter*; in the sight of your sinnes, the cheerefulnesse of his good will towards you. Nay, in this Text, hee gives you your *Easter* before *Lent*, your *Holyday* before the *Eve*; For first he rayses you to the sense of his goodness, *Thus sayth the Lord, where is the bill of your mothers Divorcement, whom I have put away, Or which of my Creditors is it to whom I have sold you?* And then, and not till then, he sinkes you, to the sence of your

sinnes, and the dangers of them, *Behold, for your iniquities you are sold, and for your transgressions, your Mother is put away.* And this *Raising*, and this *Sinking*, are his *Corks*, and his *Leads*, by which God enables us, whom hee hath made *Fishers of Men*, to cast out his nets, and draw in your soules.

Psalm. 62.11

Hæc dicit Dominus, Thus saith the Lord, sayes our *Prophet* here; And, *Semel locutus Deus, duo hæc audiui*, sayes the *Prophet David*, *Once spake the Lord, and twice have I heard him*; In one speach of
²⁰ the *Lords*, two instructions, in one peece of his Word, two directions. *Thus saith the Lord, where is the Bill, &c.* And in these words, some heare him *once*, some heare him say, That how desperate soever our case be, how irremediable soever our state, we our selves, and not *God*, are the cause of that desperate irremediableness; some heare him *twice*, some heare him say, There is no such matter, there is no such peremptory Divorce, there is no such absolute sale, there is no such desperate irremediableness declard to any particular conscience, as is imagin'd, but you, any, may returne to me, when you will, and I will receive you. Some Expositors thinke they have gone farre enough,
³⁰ when they have rayseed that sense, God is no cause of our perishing, though wee must perish. Others, (and fairely) carry it thus much farther, There is no necessitie that any Man, any this or that Man should perish. Some determine it in this, It is true, your Damnation is unavoydable, but you must blame your selves, Some extend it to this, There is no such unavoydableness in your damnation, and therefore you may comfort your selves, *Once hath the Lord spoken, and twice doe we heare him*; we heare him *once* speaking for his owne honour, Hee does not damne us, if wee bee damned, And wee heare him againe speaking for our comfort, we need not be damnd at all. And
⁴⁰ therefore, as *God* hath opened himselfe to us, both wayes, let us open both eares to him, and from one Text receive both Doctrines.

Divisio

You may apprehend the parts easily, and as easily comprehend them; They are few, and plaine, and of things agreed by all; But two; Those, these; *Gods dischargd*, and *Mans Dischargd*; *Gods* dischargd from all imputation of tyranny, *Behold, for your sinnes you are sold, and for your transgressions your Mother is put away.* And then *Mans dischargd* from the necessitie of perishing, *Vbi iste libellus, Where is the Bill of your mothers divorcement, whom I have put away,*

Or which of my Creditors is it, to whom I have sold you? I might
⁵⁰ justly have done both, and left you without just cause of complaint,
 but yet I have not done it; looke to your *Bill of Divorce*, and looke to
 your *bill of sale*, and you will find the case to be otherwise. In each of
 these *two parts*, there will be some particular *branches*; In the first,
 which is *Gods discharge*, first the *Ecce, Behold*, Behold this and this
 will fall upon you; first there is a *light* showd, there is a *warning*
 afforded, of those calamities, that will follow, *God* begins not at
Judgement, but at *Mercie*. That *Mercy* being despisd, It will come to
 a *selling away*, *venditi estis*, you are sold, And it will come to a
putting away, *Dimissa est*, your Mother is put away; For *God* may
⁶⁰ sell us to *punishments* for *sinne*, that when the measure of our *sinne*
 is full, he shall emptie the measure of his *Judgements* upon us, And
God may sell us to *sinnes* for *punishments*, *God* may make *future*
sinnes, the punishments of *former*. And there may be a *Divorce*, a
 putting away, out of *Gods* sight and service, in any *particular soule*,
 and there may be a putting away of your *Mother*, a withdrawing of
Gods spirit from that *Church*, to whose breasts hee hath applied you.
 But if *all this* be done, it is not done out of any tyrannicall wantonnesse
 in *God*, for, *For your iniquities you are sold, and for your transgres-*
sions is your Mother put away: So *God* is fully dischargd in the *first*
⁷⁰ part; But, least in the *second* it should lye heavy upon *Man*, (for,
 howsoever *God* be dischargd, He does not kill me, though I dy, it is
 but poore comfort to me, if I must dye, to be told that I have killd my
 selfe) *God* tells me here, there is no such necessitie, I need not dye;
 show the bill of *Divorce*, sayes he, which makes your case so desperate,
 and see if I have not left you wayes of returning to me, show the bill
 of *Sale*, which makes your state so irrecoverable, and see if I have not
 left my selfe wayes of redeeming you. And in these *few* branches, of
 these *two* parts, I shall exercise your *Devotion*, and *holy patience*, at
 this time.

⁸⁰ First then, for the first branch of the first part, the *Ecce, Behold this*
will fall upon you, Upon those words of *David*, *Ecce intenderunt, Ecce*
paraverunt, Behold the wicked have bent their bow, and Behold they
have made ready their arrow, *Origen* saies, *Ecce antequam vulneremur,*
monemur, Before our Enemies hit us, God gives us warning,
that they meane to doe so. When *God* himselfe is so far incensd against

Part 1.

Ecce

Psal. 111.2

Origen

Esay. 63.10

Lam. 2.4

Gen. 4.6, 7

Numb. 16

vers. 4

verse 5

verse 12

verse 14

verse 21

verse 22

verse 29

verse 32

us, That *he is turned to be our enemy, and to fight against us*, (It was come to that, in this *Prophet*) when *he hath bent his bow against us, as an Enemy*, (It was come to that in the *Prophet Ieremy*) yet still he gives us warning before hand, and still there comes a *lightning* before

⁹⁰ his *thunder*: *God* comes seldome to that dispatch, a word and a blow, but to a blow without a word, to an execution without a warning, never. *Cain* tooke offence at his brother *Abel*; The quarrell was *Gods*, because he had accepted *Abels* Sacrifice; Therefore *God* joynes himselfe to *Abels* partie; and so the party being too strong for *Cain* to subsist, *God* would not surprise *Cain*, but he tells him his danger, *Why is thy Countenance cast downe; If thou doest not well, sinne lyes at thy dore*: you may proceed if you will, but if you will needs, you will loose by it at last. *Saul* persecutes *Christ* in the *Christians*; *Christ* meets him upon the way, speakes to him, strikes him to the ground,

¹⁰⁰ telles him *vocally*, and tels him *actually*, That he hath undertaken too hard a worke, in opposing him: This which *God* did to *Saul* reduces him; that which *God* did to *Cain*, wrought not upon him; but still *God* went his owne way in both, to speake before hee strikes, to lighten before he thunders, to warne before he wounds. In *Dathan* and *Abirams* case, *God* may seeme to proceede apace towards Execution, but yet it had all these pauses in arrest of judgement, and these reprieves before Execution. First, when *Moses* had information and evidence of their factious Proceeding, hee falls not upon them, but he falls upon his face before *God*, and laments, and deprecates in their

¹¹⁰ behalfe. Hee calls them to a *faire tryall*, and examination, the next day, *To morrow the Lord will show, who are his, and are holy*; And they sayd, *we will not come*; And againe, (which implies that *Moses* cited them againe) *we will not come*. Then *God*, upon their *contumacy*, when they would *stand mute*, and not *plead*, takes a resolution, *to consume them, in a Moment*; And then, *Moses* and *Aaron* returne to petition for them, *O God, the God of the spirits of all flesh, shall one Man sinne, and wilt thou bee wroth with the whole Congregation*; And *Moses* went up to them againe, And the *Elders* of *Israel* followed, and all prevaild not: And then *Moses* comes to pronounce *Iudgement*,

¹²⁰ *These men shall not dye a common death*, and after, and yet not presently after that he gave judgement, *Execution* followd, *The earth opened and swallowd them*: but *God* begun not there; *God* opened

his Mouth, and *Moses* his, and *Aaron* his, and the *Elders* theirs, before the *Earth* opened hers. It is our case in the *Text*; For, whether this *Judgement* wrapt up in the *text*, This *selling away*, and this *putting away*, have relation to the *Captivitie* of the *Iewes* in *Babylon*, before *Christ*, or to the *Dispersion* of the *Iewes* since *Christ*, (some Expositors take it one, some the other way) still it is of a *future* thing: The *Prophecie* came before the *Calamitie*, whersoever you pitch it; where-
¹³⁰ soever you pitch it, stil there was a lightning before the thunder, a word before the blow, a warning before the wound. In which, as we see, that *God* alwaies leaves a *latitude*, between his *Sentence*, and the *Execution*, (for that *Interim*, is *Sphæra activitatis*, the *Spheare*, in which our *Repentance* and his *Mercy* move, and direct themselves in a *benigne aspect*, towards one another,) so where this *repentance* is deferd, and this *Mercie* neglected, the *execution* is so certaine, so infallible, as that, though this in the *Text*, be intended for a *future* Judgement, a *future Captivitie*, a *future Dispersion*, yet in the *Text* it is presented as *present*, nay, more then so, as *past*, and *executed*
¹⁴⁰ alreadie; it is *venditi estis*, *you are sold*, *sold alreadie*, and *Dimissa Mater*, *your Mother is put away*, *put away already*. All gathers and con-centers it selfe in this, *Gods* Judgements and executions are not *sodaine*, there is alwayes roome for *Repentance*, and *Mercie*, but his Judgements and Executions are *certaine*, there is no roome for *Pre-sumption* nor *Collusion*.

To pursue then the *Holy Ghosts* two *Metaphors*, of *selling away*, and *putting away*, First, *venditi estis*, sayes our *Prophet* to the *Iewes*, and to *all*, *Behold*, *you are sold*; And so they were; sold *thrice over*; sold by *Adam* first; sold by *themselves* every day; and at last, sold by
¹⁵⁰ *God*. For the first *generall sale* by *Adam*, wee complaine now, that *Land* will not sell; that 20. is come to 15. yeares purchase; but doe wee not take too late a *Medium*, too low a time to reckon by? How cheape was *Land* at first, how cheape were *we*? what was *Paradise* sold for? What was *Heaven*, what was *Manķinde* sold for? *Immortalitie* was sold, and what yeares Purchase was that worth? *Immortalitie* is our *Eternitie*; *God* hath another manner of *eternitie* in *him*; He hath a *whole eternall day*; an *eternall afternoone*, and an *eternall forenoone* too; for as he shall have no *end*, so hee never had *beginning*; we have an *eternall afternoone* in our *immortalitie*; we shall no more see an

*Venditi
ab Adam*

¹⁶⁰ *end*, then *God* hath scene a *beginning*; and *Millions* of yeares, multiplied by *Millions*, make not up a *Minute* to this *Eternitie*, this *Immortalitie*. When *Dives* values a *droppe* of water at so high a price, what would he give for a *River*? How poore a *Clod* of Earth is a *Mannor*? how poore an *inch*, a *Shire*? how poore a *spanne*, a *Kingdome*? how poore a *pace*, the whole *World*? and yet how prodigally we sell *Paradise*, *Heaven*, *Soules*, *Consciencs*, *Immortalitie*, *Eternitie*, for a *few Graines* of this *Dust*? What had *Eve* for *Heaven*? so little, as that the *Holy Ghost* wil not let us know, what she had, not what kinde of *Fruite*; yet something *Eve* had. What had *Adam* for *Heaven*? but a

¹⁷⁰ satisfaction that hee had pleasd an *Ill wife*, as St. *Hierome* states his fault, that he eate that *Fruite*, *Ne contristaretur Delicias suas*, least he should cast her, whom he lov'd so much, into an inordinate dejection; but if he *satisfied* her, and his owne *Vxoriousnesse*, any *satisfaction* is not *nothing*. But what had *I* for *Heaven*? *Adam* sinnd, and *I* suffer; *I forfeited* before I had any *Possession*, or could claime any *Interest*; I had a *Punishment*, before I had a *being*, And *God* was displeased with *me* before *I* was *I*; I was built up scarce 50. years ago, in my Mothers womb, and I was cast down, almost 6000. years agoe, in *Adams* loynes; I was *borne* in the last *Age* of the world, and *dyled*

¹⁸⁰ in the first. How and how justly do we cry out against a Man, that hath sold a *Towne*, or sold an *Army*. And *Adam* sold the *World*. He sold *Abraham*, and *Isaac* and *Jacob*, and all the *Patriarchs*, and all the *Prophets*. He sold *Peter*, and *Paul*, and both their *Regiments*, both the glorious *Hemispheres* of the World, The *Iewes*, and the *Gentiles*. He sold *Euangelists*, and *Apostles*, and *Disciples*, and the *Disciple whom the Lord loved*, and the *beloved Mother of the Lord*, *her selfe*, say what they will to the contrary. And if *Christ* had not provided for himselfe, by a *miraculous Generation*, *Adam* had sold *him*: If *Christ* had bene conceivd in *Originall sinne*, hee must have dyed for *himselfe*, nay, he could not have dyed for *himselfe*, but must have needed

¹⁹⁰ another *Saviour*. It is in that Contemplation, as hee was descended from *Adam*, that St. *Paul* sayes of himselfe, *Venundatus, I am carnall, sold under sinne*. For though St. *Augustine*, and some others of the *Fathers*, doe sometimes take the *Apostle*, in that place, to speake of himselfe, as in the person of a *naturall Man*, (that every Man considerd in *nature*, is sold under sinne, but the *Supernaturall*, the *Sanctified*

Man is not so) yet St. *Augustine* himselfe, in his latest, and gravest Bookes, and particularly in his *Retractations*, returns to this sense of these words, That no man, in what measure soever *Sanctified*, can so
²⁰⁰emancipate himselfe from that *Captivitie*, to which *Adam* hath enthralld him, but that, as hee is enwrapped in *Originall sinne*, hee is *solde under sinne*. And both S. *Hierome*, and S. *Ambrose*, (both which, seeme in other places, to goe an other way, That onely they are *sold under sinne*, which have abandond, and prostituted themselves to particular sinnes,) doe yet returne to this sense, That because the *Embers*, the *Spaune*, the *leaven* of *Originall sinne*, remaines, by *Adams* sale, in the best, the best are sold under sinne.

So the *Iewes* were, and so were *we* sold by *Adam*, to *Originall sinne*, very *cheape*; but in the *second sale*, as wee are sold to *actuell*, and
²¹⁰*habituell* sinnes, by *our selves*, *cheaper*; for so, sayes this *Prophet*, *You have sold your selves for nothing: Our selves*, that is *all our selves*; our *bodies* to intemperance, and ryot, and licentiousnes, and our *soules* to a greedines of sinne; and all this for *nothing*, for *sinne* it selfe, for which wee sell our selves, is but a *privation*, and *privations* are *nothing*. What fruit had you of those things, whereof you are now *ashamed*, sayes the *Apostle*; here is *Barrennesse* and *shame*; *Barrennesse* is a *privation* of *fruit*, *shame* is a *privation* of that *confidence*, which a good Conscience administers, and when the *Apostle* tells them, they sold themselves for barrennesse and shame, it was for
²²⁰*privations*, for *nothing*. The *Adulterer* waits for the *twy-light*, sayes *Iob*. The *Twy-light* comes, and serves his turne; and *sin*, to night looks like a *Purchase*, like a *Treasure*; but aske this *sinner* to *morrow*, and he hath sold *himselfe* for *nothing*; for *debility* in his limnes, for *darkenesse* in his understanding, for *emptinesse* in his purse, for *absence* of *grace* in his Soule; and *Debilitie*, and *Darkenes*, and *emptinesse*, and *Absence*, are *privations*, and *privations* are *nothing*. All the name of *Substance* or *Treasure* that *sinne* takes, is that in the *Apostle*, *Thesaurizastis Iram Dei*, *You have treasurd up the wrath of God*, against the day of *wrath*: And this is a fearefull *privation*, of the *grace*
²³⁰of *God* here, and of the *Face* of *God* hereafter; a *privation* so much worse then *nothing*, as that they upon whom it falls, would faine be *nothing*, and cannot.

So then we were sold, so *cheape* by *Adam*, to *Originall*, and *cheaper*

A Nobis

52.3

Rom. 6.21

Job 24.15

[Rom. 2.5]

A Deo

Vendit
pænis

by *our selves*, to *Actuall Sinne*, but *cheapest* of all, when we come to be sold by *God*; For he *gives* us away, *casts* us away, *delivers* us over, to *punishments* for *sinne*, and to *sin* for *punishment*; *God* makes *Sinne* it selfe his *executioner* in us, and *future sinnes*, are the punishments of *former*. As some *Schoolemasters* have usd that *Discipline*, to correct the Children of great Persons, whose personall correction²⁴⁰ they finde reason to forbear, by correcting other Children in their *names*, and in their *sight*, and have wrought upon *good Natures*, that way, So did *Almightie God* correct the *Iewes* in the *Ægyptians*; for the *ten plagues* of *Ægypt*, were as *Moses Decem Verba*, as the *ten Commandements* to *Israel*, that they should not provoke *God*. Every *Iudgement* that falls upon another, should be a *Catechisme* to me. But when this *Discipline* prevaild not upon them, *God* sold them away, gave them away, cast them away, in the tempest, in the whirlwinde, in the inundation of his indignation, and scatterd them as so much dust in a windy day, as so many broken strawes upon a wrought Sea.²⁵⁰ With one *word*, *One Fiat*, (*Let there bee a world*,) nay with one *thought* of *God* cast toward it, (for *Gods* speaking in the *Creation*, was but a *thinking*,) *God* made all of *Nothing*. And is any one *rationall Ant*, (The wisest *Phylosopher* is no more) Is any *roaring Lyon*, (the most ambitious and devouring *Prince* is no more) Is any *hive of Bees*, (The wisest *Councels*, and *Parliaments* are no more) Is any of these so establishd, as that, that *God* who by a *word*, by a *thought*, made them of *nothing*, cannot by recalling that *word*, and withdrawing that *thought*, in sequestering his *Providence*, reduce them to *nothing* againe? That *Man*, that *Prince*, that *State* thinks Past-board²⁶⁰ Canon-prooffe, that thinkes Power, or Policy a Rampart, when the *Ordinance* of *God* is planted against it. *Navyes* will not keepe off *Navies*, if *God* be not the *Pilot*, Nor *Walles* keepe out *Men*, if *God* be not the *Sentinell*. If they could, if wee were walld with a *Sea* of fire and brimstone without, and walld with *Brasse* within, yet we cannot ciel the *Heavens* with a rooffe of *Brasse*, but that *God* can come downe in *Thunder* that way, Nor pave the *Earth* with a floare of *Brasse*, but that *God* can come up in *Earthquakes* that way. *God* can call up *Damps*, and *Vapors* from below, and powre down putride *defluxions* from above, and bid them meet and condense into a *plague*, a *plague*²⁷⁰ that shall not be onely uncureable, uncontrollable, unexorable, but

undisputable, unexaminable, unquestionable; A *plague* that shall not onely not admit a *remedy*, when it is come, but not give a *reason* how it did come. If God had not set a marke upon *Cain*, every Man, any Man, any thing might have killd him. Hee apprehended that of himselfe, and was afraid, when we know of none, by name, in the world, but his Father, and Mother: But, as Saint *Hierome* exalts this consideration, *Cains* owne Conscience tells him, *Catharma sum, Anathema sum*, I am the *plague* of the world, and I must dye, to deliver it. *Catharma sum*, I am a *separated Vagabond*, not an *Anachorit* shut²⁸⁰ up betweene two walls, but shut out from all, *Anathema sum*. As long as the *Cherubim*, and the fiery Sword is at the Gate, *Adam* cannot returne to *Paradise*; as long as the Testimonies of Gods anger lye at the dore of the *Conscience*, no man can returne to peace there. If *God* sell away a Man, give him away, give way to him, by withdrawing his Providence, he shall but neede (as the *Prophet* sayes) *Sibilare Muscæ*, to hisse, to whisper for the *Fly*, for the *Bee*, for the *Hornet*, for *Forraigne Incumbrances*; nay, hee shall not neede to hisse, to whisper for them; for at home, *Locusts* shall *swarme* in his *Gardens*, and *Frogs* in his *bed-chamber*, and *hailstones*, as big as *talents*, (as they are²⁹⁰ measured in the *Revelation*) shall breake, as well the coverd, and the armd, as the bare, and naked head; as well the *Mytred*, and the *Turban*, and the *crownd* head, that lifts it selfe up against God, lyes open to him, as his that must not put on his Hat, as his that hath no Hat to put on; when as that head, which being exalted here, submits it selfe to that God, that exalted it, God shall crowne, with multiplied crownes here, and having so crownd that head with Crownes here, hee shall crowne those crownes, with the Head of all, *Christ Iesus*, and all that is his, hereafter.

[Isa. 7.18]

If *God* sell us away to *punishments* for *sinne*, it is thus, but if *God*³⁰⁰ sell us to *sinne* for *punishment*, it is worse. For, when *God*, by the *Prophet*, offered *David*, his choice of three *Executioners*, *warre*, *famine*, and *pestilence*, if all these three had taken hold of him, it had not beene so heavy, as when *God* had sold him over, given him away, into the hands of an *Executioner* in his owne bosome, The *studying* and the *plotting* of the prosecution of his *sinne*. When *God* made *Murther*, in the death of *Vriah*, his *Bayliffe*, to attach *David* for his *Adultery*, And made *Blasphemy*, in the triumphant Armie of the *Gentils*, his

*Vendit
peccato*

Bayliffe, to attache *David* for his *Murther*, And then made *impenitence*, and a long sencelesnes in his sinne, his *Bayliffe* to attach *David*,

³¹⁰ for that *blasphemy*, then was *David* sold, under a dangerous subhastation, then lay *David* under a heaue Execution. *Let me fall into the hands of God, and not of Man*, sayes *David*; Betweene *God* and *Man*, in this case, there may be some kinde of comparison, But would any sinner say, *Let me fall into the hands of the Devill, and not of Man*, rather into more sins, then some punishments? *David* himselfe could not conceive a more vehement prayer and imprecation, upon his, and his *Gods* Enemies, then that, *Add Iniquity to their Iniquity*; Nor hath the *Holy Ghost* any where exprest a more vehement commination, then that upon *Ierusalem*, (as the *vulgat* reades that place)

Ezech. 21.27 ³²⁰ *Iniquitatem, Iniquitatem, Iniquitatem ponam eam*; Which is not *Gods* multiplying of punishments for *sin*, but his multiplying of *sin* it selfe upon them, till he had made them all *Iniquity*, all *sin*. For this

[Rom. 1.28] is, (in a great part) that which the *Apostle* calls, *Gods giving over, to a reprobate sence*; to mistake false, and miserable comforts for true comforts; to mollifie and assuage the anguish of one sinne, by doing another; to maintaine prodigality, by Usury, or Extortion; to overcome the inordinate dejections of spirit, with a false cheerefulnesse and encantation from strong drinke: In one word, (as the *wise man* expresses it) *to call great plagues peace*; To smother sinne from the ³³⁰ eye of the world, or to slumber the eye of our owne conscience from the sight of sinne, by interposing more sinnes. And farther, we carrie not this first *Metaphor* of the *Holy Ghost*, *Venditi estis, You are sold*, for, for the deeper impression, he presses it with another, *Dimissa est, for your transgressions, your Mother is put away*.

Dimissa anima And here in the way, we consider first *Dimissam animam*, *Gods* putting away of the *Daughter*, of any particular soule. And his putting away of such a soule, is his leaving of that soule to it selfe; when *God* will not come so neere loving it, as to hate it, nor give it so much peace, as to trouble it. For, as long as *God* punishes me, hee gives me ³⁴⁰ *Phisick*; if he draw his knife, it is but to prune his Vine, and if hee draw blood, it is but to rectifie a distemper: If *God* breake my bones, it is but to set them strayer, And if hee bruse me in a Morter, it is but that I might exhale, and breath up a sweet savor, in his nosethrils: I am his *handy-work*, and if one hand be under me, let the other lye as

heavie, as he shall be pleased to lay it, upon me; let *God* handle me how he will, so hee *cast* mee not out of his hands: I had rather *God* frownd upon mee, then not looke upon me; and I had rather *God* pursued mee, then left mee to my selfe. It is the heighth of his indignation, *O people laden with iniquity, why should ye be smitten any*
³⁵⁰ *more?* Why should I study your recovery any longer? *Vox est animi non habentis in promptu, quid statuatur, et desperantis salutem;* When *God* sayes so, sayes *S. Basil*, he is as a *Father* who had tried all wayes to reduce his sonne, and fayld in all, and then leaves him to his owne desperate wayes; This is the worst that *God* doth say, (we may say, that *God* can say) which he sayes in *Ezech. Auferam zelum, My*
jealousie shall depart from thee, and I will be quiet, and be no more angry; *God* is most angry, when hee lets not us know, that hee is so. And then, *Refuse silver shall men call thee, because the Lord hath rejected thee,* sayes the *Prophet*; Though thou mayest have some
³⁶⁰ *tincture* of a *precious mettall, fortune, power, valour, wisdom,* yet *Refuse silver shalt thou be,* and more, *Refuse mettall shall men call thee,* (for Men are often worse, then men dare call them) *because the Lord hath rejected thee.* *Cain* cryes out, that *his punishment is greater then hee can beare;* and whats the waight? This; *From thy Face shall I be hid;* It is not that *God* would not looke graciously upon him, but that *God* would not looke at all upon him. Infinite, and infinitely desperate are the effects of *Gods putting away a soule;* but we wait upon the *Holy Ghosts* farther enlargement of this consideration, *Dimissa Mater,* for the Childrens transgressions, the *Mother is put*
³⁷⁰ *away.*

This *Mother*, is the *Church*; that *Church*, to whose breasts *God* hath applyed that *Soule*; and *Gods* putting away of this *Mother*, is (as it was in the *Daughter*) his leaving her to her selfe. So those imaginary *Churches*, that will receive no light from Antiquitie, nor Primitive formes, *God* leaves to themselves, and they crumble into *Conventicles*; And that *Church*, which will needes be the *Forme* to all *Churches*, *God* leaves to her selfe, to her owne *Traditions*, and Shee swells into tumors, and ulcers, and blisters. And when any *Church* is thus left to her selfe, devested of the *Spirit* of *God*, then follow
³⁸⁰ heavie *Symptomes*, and *Accidents*; That which is forbidden in the *Law*, That Men that have blemishes, offer the Bread of our *God*;

Esa. 1.5

Basil

16.42

Jer. 6.30

[Gen. 4.13]

*Dimissa
Mater*

Levit. 21.17

Men blemished in their *Opinions*, in their *Doctrine*, blemishd in their *Lives*, in their *Conversation*, are admitted to *Sacrifice* at *Gods Altar*. Then followes that which is complaind of in *Ieroboams* time, 1 King. 13.33 *The lowest of the People, and whosoever will, shall bee made Priests*; Contemptible men shall bee made *Priests*; and so the *Priesthood* shall bee made Contemptible. Then followes that which the *Prophet Ose* sayes, 9.7 *The Prophet shall be a Foole, and the Spirituall Man madde*; Madde, as Saint *Hierome* translates that word, *Arreptitius, possest*; ³⁹⁰ *possest* with an aery *spirit* of *ambition*, and an *Earthly Spirit* of *Servilitie*, And a *watirie Spirit* of *Irresolution*, and disposses of the *true Spirit* of *Holy fire*, the *Zeale* of the exaltation of *Gods glory*. There is a *Curse* in remooving *but the Candlestick*; That the *Light* shall not bee in that *eminency*, and *evidence*, that becomes it, but that some faint shadowes, some Corner Disguises, some Temporizings, some Modifications must be admitted. There is a heavier *Curse*, in *weakening the Eye* of the beholder, when (as this *Prophet* sayes) *God shall make hearts fatt, and eares deafe, and eyes blinde*; There shall bee *Light*, but you shall not see by it, there shall be good Preaching, but ⁴⁰⁰ you shall not profit by it. But the greatest *Curse* of all, is in *putting out the Light*, when God blinds the Teachers themselves: For, *If the light that is in thee bee darknesse, how great is that darknesse*? This is that *Potestas tenebrarum*, when power is put into their hands, who are possest with this *darknesse*. And this is that *Procella tenebrarum*, The storme of *darknesse*, *The blacknesse* of *Darknesse*, (as we Translate it) when *Darkenes*, and *power*, and *passion* meete in one Man. And to these fearefull heights may the sinnes of the *Children* bring the *Mother*, That that *Church*, which now enjoyes so abundantly *Truth* and *Vnitie*, may bee poysoned with *Heresie*, and ⁴¹⁰ wounded with *Schisme*, and yet God bee free from all imputation of *Tyranny*. And so wee have done with all those peeces which constitute our *First Part*, *Gods Discharge*; His *Mercy* in his *Ecce*, that hee warnes us of his *Iudgements* before they fall; And his *Iustice*, in his Proceeding, though after wee bee solde cheape by *Adam*, to *Originall sinne*, (So Saint *Paul* sayes, *He was sold under sinne*,) And *Cheaper* by our selves, to *actuell sinnes*, for *Nothing*, for *Privations*, (So the *Prophet* told *Ahab* that he was *sold to sinne*,) God also *Sell us away*, *Cast us away*, To *Punishments* for sinnes, (So hee did the

Math. 6.23
 Luke 22.53
 Jude 13
 [1 King. 21.20]

Israelites,) and then to *sinnes for punishments*, (So hee did *David*,
 420 and so hee did *Ierusalem*.) and though hee come to a *Divorce*, of
Daughter and *Mother*, of our *Soules* in particular, and the *Church*
 it selfe in general.

Wee are descended to our *second part*, *Mans discharge*; That, not
 disputing what *God*, of his *absolute* power might doe, nor what by his
unreveald Decree hee hath done, God hath not allowd *me*, nor *thee*,
 nor *any* to conclude against our selves, a necessity of perishing. May
 this seeme an *impertinent* part in a *Court*? To suspect that any *here*,
 are *too much* afraid of *God*; or *too much* dejected with the sense of
 their *sinnes*, or his *judgements*? Are *sinnes* of *presumption* rather to
 30 be feared here, then *sinnes* of *desperation*? It hath a faire probability.
 But, all the *Lent*, wee prepare Men for the *Sacrament*. And, as *Casu-*
ists, we say, *Sacramentum, & articulus Mortis æquiparantur*, We
 consider a Man, at the *Sacrament*, as at his *death-bed*: and, upon our
Death-beds, wee are likelier to be attempted with *sinnes* of *Dejection*,
 then of *presumption*. And so, (though in a *Court*,) if you will be con-
 tent to thinke of a *death-bed* in a *Court*, (and *God* hath taken wayes,
 to awaken those thoughts in you) it may be pertinent, and seasonable,
 to establish you *now*, against those dejections, and diffidences, which
 may offer at you *then*. Tis true then, there may be a *selling*, there may
 40 be a putting *away*, but hath not *God* reserved to himselfe a *power* of
revocation in both, in all cases? *Audisti repudium, Crede coniugium*,
 Is sweetly, and safely said by St. *Ambrose*: *As often as thy thoughts*
fall upon a fearefulnesse of a Divorce from thy God, establish thy
selfe with that comfort, of a Mariage to thy God; for the words of his
 Contracts, are, *Sponsabo te mihi in æternum*. There can be no *Divorce*
 imagined, if there were not a *mariage*; and if there be a *mariage* with
God, there can be no *Divorce*, for *sponsat in æternum*, hee marries
 for ever. Can *God* doe so, forsake for ever? The *Crowe* went out of
 the *Arke*, and came no more; The *Dove* went, and came againe, and
 50 came with an *Olive* branch. *God* may absent himselfe, that he may
 be sought; but hee comes againe, and with the *Olive* of *peace*. *Zion*
 said, *The Lord hath forsaken mee, and my Lord hath forgotten me*.
 Why will *Zion* say so? sayes *God*. Can *Zion* say, *My Lord, my Lord,*
hath forgotten mee? Can shee remember that *God* is *hers*, and not

Part 2

Esay. 49.14

thinke that *shee* is *his*? Can *shee* remember *him*, and thinke that *hee* hath forgotten *her*? Can *Zion* retaine her bowels of piety, and thinke that God is disembowelled of his? God calls her not to *Nationall examples*; to how low conditions hee came, in the behalfe of *Sodome*; what he did for *Nineve*; what he did for *Zion* her selfe in *Ægipt*, but

⁴⁶⁰ hee carries her home to her owne *breast*, and her owne *Cradle*, and onely askes her that question, *Can a Mother forget her sucking Childe*? And hee stayes not her answer, nor assures himselfe of a good answer from her, but adds himselfe, *Yes, a Mother may forget her suckinge Childe, yet I will not forget thee*. Can God doe it? Did God ever doe it? Did he ever put away without possibility of re-assuming? when? where? whom? *Israel*? the *ten Tribes*? Yet even

3.7 to them, sayes *Ieremy*. *After they had done all this, God said, turne unto me, and they would not turne*: And then, *God put her away*, and

V. 8 *sent her a bill of Divorce*, and never re-assumed her, never brought

⁴⁷⁰ backe the *ten Tribes* from their *dispersion*. Tis true, in a *whole* and *entire* body, God never brought them backe, but in many faire and Noble Peeces, they came when *Iudah* came; for, from that place of

2.64 *Ezra*, where there is an entire number in grosse exhibited of all that returnd from *Babylon*, and then the particular Numbers also exhibited, of the *Tribes* and *families* that returnd, because those *particular* Numbers doe not make up the *generall* Number, by *many thousands*, the *Hebrew Rabbins* argue fairely; and conclude probably, that those *Supernumerary thousands*, which are involved in the *generall* Number, and are not compris'd in the *particulars*, were such, as

⁴⁸⁰ from the other *ten Tribes*, in the returne of *Iudah*, adher'd to *Iudah*; who are so often said *never* to have return'd, because in a *body*, and *Magistracy* of their own, otherwise then as they incorporated themselves in *Iudah*, they never returnd: but *God* never put them away so, but that he offred them *returne*, and in a great part *effected* it. I knowe how frivolous a tale that is, That Saint *Gregorie* drew *Trajans soule* out of *Hell*, after it was there; and I know, how groundlesse an opinion it is, that is ascrib'd to *Origen*, that at last, *the Devill shall be sav'd*; but if they could perswade mee one halfe, that *Trajan*, or that the *Devill* came to *Repentance* in *hell*, I should not be hard, in

⁴⁹⁰ leeving the other halfe, that they might be delivered out of *hell*. *What meane you*, sayes *God almighty*, *that yee use this Proverbe, The*

*Fathers have eate soure grapes, and the childrens teeth are set on edge? Doe ye meane, that because your Fathers have sinn'd, you must perish? Why neither his parents have sinn'd, nor hee, sayes Christ, of the Man borne blinde, but all is, that the worke of God might be made manifest; Neither have thy parents sinn'd, nor thou thy selfe sinn'd so, as that there should be a necessity in thy perishing, but that thereby there might be the greater manifestation of Gods mercie, that where sinne hath abounded, grace might abound much more. If there-
⁵⁰⁰fore thy tender Conscience, and thy startling Soule, mis-imagine the hearing of that voice, *Depart thou sinner*, a voyce of *Divorce*, a voyce that bids thee, goe, Say thou with *Peter*, to his and thy Saviour, *Domine quo Ibimus? Lord whither shall I goe? thou hast the Word of Eternall life, and wee beleeeve and are sure, that thou art that Christ, the Sonne of the living God; And that Christ, the Sonne of the living God, will call thee backe, and call backe his owne Word, and finde Error, holy Error, occasion of repenting his owne proceeding, in his Bill of Divorce; to which purpose hee calls upon thee here to produce that Bill, Vbi iste libellus, Where is the Bill, &c.**

¹⁰ First then, *Vbi libellus*, where is this *Bill*, upon what doe yee ground this jelousie and suspition in *God*, that hee should *Divorce* you? First, it is in the *Originall, Sepher*; that which is called a *Bill*, is a *Booke*; It must bee Gods whole *Booke*, and not a fewe mis-understood *Sentences* out of that *Booke*, that must try thee. Thou must not presse heavily to thine owne damnation every such *Sentence, Stipendium peccati Mors est, That the reward of sinne is death; Nor the Impossibile est, That it is impossible for him that falls after Grace to bee renewd; That which must try thee is the whole Booke, the tenor and purpose, the Scope and intention of God in his Scriptures. His Booke*
²⁰is a *Testament*; and in the *Testament*, the *Testator* is *dead*, and *dead* for thee; And would that God that would *dye for thee, Divorce thee? His Booke is Euangelium, Gospell; and Gospell is good tydings, a gracious Messadge; And would God pretend to send thee a gracious Messadge, and send thee a Divorce? God is Love, and the Holy Ghost is amorous in his Metaphors; everie where his Scriptures abound with the notions of Love, of Spouse, and Husband, and Marriadge Songs, and Marriadge Supper, and Marriadge-Bedde. But for words of Separation, and Divorce, of Spirituall Divorce for ever, of any soule for-*

Ezeck. 18.2

John 9.3

Libellus

- merly taken in Marriadge, this very word *Divorce*, is but *twice* read in
⁵³⁰ the *Scriptures*; once in this *Text*; and heere *God* dis-avowes it; For
 when hee sayes, *Where is the Bill*, hee meanes there is no such *Bill*;
 Jer. 3.8 And the other place is that which wee mentioned before, when after
 they had done all, *God* calld *Israel* all together backe, and effectually,
 in a faire part, and his principall purpose in that *Divorce* of *Israel*, was
 to intimidate, and warne her Sister *Iudah* from the like provocations.
 Surely a good Spirit mooved our last *Translators* of the *Bible*, to de-
 part from all *Translations* which were before them, in reading that
 2.16 place of *Malachi* thus, *The Lord the God of Israel saith, that hee hates*
putting away. Whereas all other *Translations*, both *Vulgar*, and *Vul-*
⁵⁴⁰ *gar*, And in *Vulgar*, and in *Holy Tongues*, The *Septuagint*, the
Chalde, all, read that place thus, *If a man hate her, let him put her*
away, (which induced a facility of *divorces*) our *Translators* thought
 it more conformable to the *Originall*, and to the wayes of *God*, to read
 it thus, *The Lord the God of Israel saith, that hee hates putting away*.
 Every where in the *Scriptures*, we meet with *Gods venites*, in every
 Job 2.2 *Prophets* mouth, invitations to come unto *God*; There is a *Venite de*
circuitu, Come, though you come from compassing the Earth, which
 is *Satans perambulation*; though you have walkd in his wayes, yet
 come unto *God*. There is a *Venite non habentes*, Come and buy,
 Essay. [55.1] ⁵⁵⁰ *though you have no money*; though you have no *Merits* of your
 own, come, and dilate your measures, and fill them according to that
 Ose. 6.1 dilatation, with the merits of *Christ Iesus*. There is a *venite et reverti-*
mini, Come, though your *comming* be but a *returning*; be not
 ashamed of *comming*, though your *returning* be a confessing of a
 former running away; come in a *repentance*, though you cannot come
 Essay. in an *innocencie*; There is a *Venite & consolamini*, How heavie so
 ever the fetters of your owne sinnes, or the chaines of *Gods* judge-
 ments lye upon you, come and receive ease here, change your yoke,
 Essay. for an easier, if you cannot devest it. There is a *venite & consulite*,
⁵⁶⁰ If you finde it hard to come, or if you finde an easinesse to fall backe,
 though you doe come, come to consult with *God*, how you may come,
 Essay. 1.18 so, as you may stay, when you are come. Nay, there is a *venite &*
arguite, Come and reason with *God*, argue, plead, dispute, expostulate
 [Matt. with *God*, come upon any conditions: The *venite* is multiplied, in-
 25.41 finite invitations to come; but the *Ite maledicti*, Depart ye accursed,

is but once heard from *Gods* mouth, and that not in this world neither; as long as wee are in this world, *God hates putting away*. And therefore *God* calls for the *bill*, and *God* calls the *bill* a *booke*, that thou mightst not vex thy *soule*, with mistaken *sentences*, but relie upon the establishment of *Gods purpose* in the *whole booke*, which is that *he hates putting away*.

If the *evidence* pressed by thine owne *pressures*, *heightned* by thine owne *dejections*, *exalted* by thine owne *sinking*, grow strong against thee, that thou canst not quench the *jealousie*, nor devest the *scruple* of such a *Divorce*, doe but consider, who should *occasion*, who should *enduce* it; It must be *God*, or *thy selfe*: Though the *Iewes* put away their *wives*, not onely for the *wives fault*, but for the husbands *frowardnesse*, thou hast had too good experience of *Gods* patience, to charge him with that: If it be done, it is *thy fault*; and if thou acknowledge that, it is not done; for it is never done so irrevocably, but the confessing of the fault, cancels and avoydes it. Releeve thy selfe by reflecting upon some of those *circumstances*, *Essentiall circumstances*, which were required in their *bills* of *Divorce*, and without which, those *bills* were voyde, and see if those be in thine; for though wee have not these *circumstances*, in that place of *Scripture*, where *Divorce* is permitted, yet in the ordinarie practise of the *Iewes* abroad, and in the bookes of *formes* and *precedents*, which their *Rabbins* have collected, wee have them expressed. They are many, and many impertinent; wee will but name, and but a few, such as best admit application, and most conduce to the triall of thy case. First, a man might not produce a *bill* written in private, in the husbands bed-chamber, but he must goe to a *Scribe*, to a *publique Notary*, to an authorized *Officer*. *Vbi iste libellus?* Where is this *bill* of thy *Divorce*? Thou must not look for it in *Gods bed-chamber*, in his *unreveal'd Decrees* in heaven, but in his *publique Records*, his *Scriptures*: If from thence thou pretend to produce any thing that convinces thy sad *soule*, goe to them, to whom *God* hath committed the *dispensation* thereof, and there thou mayest receive *consolation*, when thine owne private misinterpretation might mislead thee. Againe, the *wife*, how guilty so ever in her owne *conscience*, might not take her selfe to be put away, except the *husband* had expressly given her a *Bill of Divorce*; Hath thy *Husband*, thy *God* done so; *Vbi est libellus?* Consider the *bill*, that

Deut. 24

is, the *booke of God*, and see if it be not full of such *protestations*, *Vivo ego, As I live, saith the Lord, I would not the death of any sinner*, nor the departing of any soule. So also these *bills* must be well *testified*, with unreprouchable *witnesses*; *Vbi iste libellus?* Hath thy *bill* such *witnesses?* who be they? Inordinate dejection of spirit, irreligious sadnesse; Jealousie of the anger, distrustfulnesse of the mercy, diffidence in the promises of the *Gospell*; Are these witnesses to be heard
⁶¹⁰ against *God*? *God calls heaven and earth to witnesse, that hee hath offered thee thy choice of life or death*; but that he hath thrust death upon thee, there is no *witnesse*. Thy *conscience* is a thousand witnesses? It is, that thou hast committed a thousand sinnes; and it is, that thou hast received a thousand blessings; but of an eternall *decree* of thy *divorce*, thy *conscience*, (thus misinformd) can be no *witnesse*, for thou wast not call'd to the making of those *decrees*. Those *Bills* were also to be *authentically seald*: *Vbi iste Libellus?* Hath thy imaginary *Bill of Divorce*, and everlasting seperation from God, any *Seale* from him? God hath given thee *Seales* of his *Mercie*, in both his
⁶²⁰ *Sacraments*; Seales in *White*, and Seales in *Redde Waxe*; Seales in the participation of the candor and innocencie of his *Sonne*, in thy *Baptisme*, and Seales in the participation of his *Body* and *Bloud*, in the other; But *Seales of Reprobation* at first, or of irrevocable *Separation* now, there are none from God: No *Calamitie*, not *Temporall*, no not *Spirituall*; No *Darknesse* in the Understanding, no *Scruple* in the Conscience, no *Perplexitie* in the resolution; Not a *Sodaine Death*, not a *Shamefull Death*, not a *stupide*, not a *raging Death*, must bee to thy selfe by the way, or may bee to us, who may see thine Ende, an *Evidence*, a *Seale*, of Eternall *Reprobation*, or of *finall Separation*.
⁶³⁰ *Almightie God* blesse us all, from all these in our selves; but his *blessed Spirit* blesse us to, from making any of these, when hee, in his unsearchable wayes, to his unsearchable endes, shall suffer them to fall upon any other, *seales* of such *Separation* in them. Though wee may not enlarde our selves to far, in these *Circumstances*, another was, That the *Names* of the *Parties* must bee set downe, and of both the *Parties Parents*, and those to the *third Generation*; the *Sonne* and *Daughter* of *such*, and *such*, and *such*. *Vbi iste Libellus?* Findst thou in thy *Bill*, the *three Descents*, the three *Generations*, (if we may so say) of thy *God*? A *Holy Ghost* proceeding from a *Sonne*, And a

⁶⁴⁰ *Sonne* begotten by a *Father*? Findest thou the *God* of thy *Consolation*, the *God* of thy *Redemption*, the *God* of thy *Creation*, and canst thou produce a *God* of *Divorce*, of *Separation*, out of these? Findest thou thine owne three *Descents*, as thou wast the *Son of Dust*, of *Nothing*, And the *Sonne of Adam*, reduced to nothing, And then the *Sonne of God* in *Christ*, in whom thou art *all things*; and canst thou thinke that that *God* who married thee in the *house of dust*, and married thee in the house of infirmitie, and Divorced thee not then, (hee made thee not no *Creature*, nor hee made thee not no *Man*,) having now married thee in the House of *Power*, and of *Peace*, in the body of his

⁶⁵⁰ *Sonne*, the *Church*, will now *Divorce* thee? Lastly, to ende this consideration of *Divorces*, If the *Bill* were *interlinde*, or *blotted*, or *dropt*, the *Bill* was voyd. *Vbi Libellus*? What place of *Scripture* soever thou pretend, that place is *enterlinde*; *enterlinde* by the *Spirit of God* himselfe, with *Conditions*, and *Limitations*, and *Provisions*, If thou repent, If thou returne; and that *enterlining* destroies the *Bill*. Looke also if this *Bill* be not *dropt* upon, and *blotted*; The venim of the *Serpent* is dropt upon it, The Wormwood of thy *Desperation*, is dropt upon it, The Gall of thy *Melancholly* is dropt upon it, and that voydes the *Bill*. If thou canst not discern these *drops* before, drop upon it now;

⁶⁶⁰ Drop the teares of true compunction, drop the blood of thy *Saviour*, and that voyds the *Bill*: And through that *Spectacle*, the blood of thy *Saviour*, looke upon that *Bill*, and thou shalt see, that that *Bill* was nayld to the *Crosse* when he was naylde, and torne when his body was torne, and that hath cancelled the *bill*. Oppresse not thy selfe with what *God* may doe, of his *absolute power*, *God* hath no where told thee, that hee hath done any such thing as an overtender Conscience may mis-imagine, from this *Metaphore* of *Divorcing*, nor from the other, (which begs leave for one word, by way of *Conclusion*) *Selling away*; *Which of my Creditors is it, to whom I have sold you?*

⁶⁷⁰ As *Christ* in his *Parable* comprehends all excuses, and all backwardnesses in the following of him, in those two, *Marriage* and *Purchasing*, (for one had bought Land and stocke, and another had married a Wife) So *God* expresses his love to Man, in these two too, Hee hath married us, he hath bought us; that so he might take in all dispositions, and worke upon Uxorious Men, men soupled and entredred with Matrimoniall love, and upon worldly men, men kneaded and

*Quis
Creditor?
Luke 14.18*

plaistred with earthly love: Hee hath *Married* us, hee will not *Divorse*, He hath *bought* us, he will not *sell*; For who can give so much as hee payd? *Doe yee thus requite the Lord, O yee foolish people?*

Deut. 32.6 ⁶⁸⁰ *Is not he your Father that hath bought you?* And will you suspect your Father? Yes, sayes this Disconsolate Soule, Fathers might sell their Children; and my Father, my God hath sold me. Tis true, Fathers might sell their Children; Amongst the *Gentiles* they might; for matter of *Law*, for matter of *Fact*, their Bookes are full of Evidence. Amongst the *Iewes* they might, till a *Iubile* redeemd them. Amongst the *Christians* they might, and for ever. Saint *Ambrose* found the world in possession of that unnaturall Custome, and lamented it: *Vidi miserabile spectaculum*, sayes he, *liberos hæredes calamitatis, qui nec participes successionis*: The Children, sayes hee, inherit the

⁶⁹⁰ Calamity, but not the Lands of their Fathers, when they were solde to maintaine them, who had wastefully sold, that which was to maintaine them all: And Saint *Ambrose* induces the *Creditor* making his Claime, *Mea nutriti pecunia*, This Child was nourced, and brought up with my Money, and belongs to mee. *Constantine* found this, and amended it; enacted and constituted that it should be no more done; and canst thou imagine such a hard-heartednes in God, as Saint *Ambrose* should neede to lament, or *Constantin* neede to correct? *Quis Creditor*, sayes God, *Which of my Creditors is it, to whom I have sold you?*

⁷⁰⁰ As in the *Bill of Divorce*, so in this *bill of sale*, we aske who should occasion it? A Father might sell, for his Sonnes *fault*, or for his owne *necessitie*; but in no other case. If thou say it is done for *thy fault*, it is not done; that implies a *Confession*, and a *Repentance*, and that avoydes all; but if thou imagine a *sale* for thy *Fathers necessitie*, *Quis Creditor*, sayes hee, *Which of my Creditors, &c.* Adam brought God in Debt, to *Death*, to *Satan*, to *Hell*; in *Iustice*, God ought *all mankinde* to *them*; but then at one payment hee payd more, in the death of his Sonne *Christ Iesus*: And now, *Quis Creditor*? The word indeed, is originally *Nashah*, and *Nashah* is an *Vsurer*; and so Saint

⁷¹⁰ *Ambrose* reades this place, *Quis Fænerator, To what Vsurer am I so indebted, as that I neede sell thee?* Let it be so, That the *principall debt* was all *Mankinde*; pursue your Usurious Computations, that every seven yeares doubles, and then redoubles your Debt (and what a Debt might this bee in almost 4000. yeare from *Adam* to *Christ*, and

1600. from *Christ* to us?) Yet when all this is multiplied infinitely, it was infinitely overpayd, if but one drop of the bloud of the *Sonne of God* had bene payd; and the *Sonne of God* bled out his *Soule*, and then, *Quis Creditor*, may God well say, *Which of those Vsurers is it, to whom I need sell thee? God may lend thee out, even to Satan;*
⁷²⁰ suffer thee to bee his *Bayliffe*, and his *Instrument* to the vexation of others; So hee lent out Saint *Paul* to the *Scribes* and *Pharises*, to serve them in their Persecutions; So *God* may *lend thee out. God* may *Let* thee out for a time, to them that shall plough and harrow thee, fell and cleave thee, and reserve to himselfe but a little Rent, a little glory, in thy *Patience*; So hee Let out *Iob* even to *Satan* himselfe; so *God* may *Let thee out. God* may *Mortgage* thee to a sixe Months Fever, or to a longer debility; So he *Mortgaged Hezekias. God* may *lay thee waste*, and *Pull up thy Fences*, extinguish their *Power*, or withdrawe their *Love*, upon whom thou hast establishd thy dependance; So he
⁷³⁰ layd *David* wast, when hee withdrewe his Childrens obedience from him; so *God* may *lay thee waste. God* may *Let out all his time in thee in this World*, and reserve to himselfe only a *last yeare*, a *last day*, a *last minute*; suffer thee in unrepeatd sinnes, to the last gaspe, so *God* let out the good *Thiefe. God* is *Lord* of all that thou *hast* and *art*; and then, *Dominium potestas est tum utendi tum abutendi*, He that is *Lord, Owner, Proprietary*, may doe with that which is his, what he will. But *God* will not, cannot devest his *Dominion*, nor sell thee so, as not to reserve, a *Power*, and a *Will* to Redeeme thee, if thou wouldst be redeem'd. For, howsoever hee seeme to thee, to have sold thee to
⁷⁴⁰ *Sinne*, to *Sadnesse*, to *Sickenesse*, to *Superstition*, (for these be the *Ismaelites*, these be the *Midianite Merchants* that buy up our *Iosephs*, our *soules*) though he seeme to sell his *present estate*, hee will not sell *Reversions*; his *future title* to thee, by a *future Repentance*, hee will not sell; But whensoever thou shalt grow due to him, by a new, and a true repentance, hee shall re-assume thee, into his bed, and his bosome, *no bill of Divorce*, and re-enter thee into his Revenue, and his Audit, *No bill of sale*, shall stand up to thy prejudice, but thy dejected *spirit* shall bee raised from thy consternation, to a holy cheerefulness, and a peaceful alacritie, and no *tentation* shall offer a reply,
⁷⁵⁰ to this question which *God* makes to establish thy Conscience, *ubi libellus, Where is the Bill of thy Mothers Divorcement &c.*

FINIS

Gen. 37.28

Number 3.

*The first Sermon upon this Text,
Preached at S. Pauls, in the Evening,
upon Easter-day. 1626.*

I COR. 15.29. *ELSE WHAT SHALL THEY DO
THAT ARE BAPTIZED FOR DEAD? IF THE
DEAD RISE NOT AT ALL, WHY ARE THEY
THEN BAPTIZED FOR DEAD?*

ODIT DOMINUS *qui festum Domini unum putat diem*, sayes *Ori-*
gen; God hates that man that thinks any of his Holy dayes last
but one day; That is, that never thinks of a Resurrection, but
upon Easter-day. I have therefore proposed words unto you, which
will not be determined this day; That so, when at any other time, we
return to the handling of them, we may also return to the meditation
of the Resurrection. To which we may best give a beginning this day,
in which we celebrate the Resurrection of our Lord and Saviour
Christ Jesus: And in his one Resurrection, all those severall kinds of
¹⁰ Resurrections which appertain unto us, because howsoever these
words have received divers good expositions from divers good Ex-
positors, and received one perverse exposition from our adversaries
in the Romane Church, who have detorted and deflected them, to the
maintenance of their Purgatory, yet all agree, that these words are
an argument for the Resurrection, and therefore proper to this day.
And yet this day we shall not so much inquire, wherein, and in what
sense the words are an argument of the Resurrection, as enjoy the
assurance that they are so; not so much distribute the Text into an
explication of the particular words (which is, as the Mintage and

²⁰ Coyning of gold into severall lesser pieces) as to lay up the whole wedge, and ingot of Gold all at once in you, that is, the precious assurance of your glorious Resurrection.

In establishing whereof, we shall this day, make but this short passage, by these two steps: Glory in the end, And Grace in the way; The Glory of our bodies, in the last Resurrection then, And the Grace upon our souls, in their present Resurrection now. For as we do not dig for gold meerly and only for treasure, but to dispense and issue it also, for present provision and use, not only for the future, but for the present too; So we doe not gather the doctrine of the Resurrection
³⁰ only for that dignity which the body shall receive in the Triumphant, but also for the consolation which thereby our soules may receive in the Militant Church. And therefore, as in our first part, which will be, By what meanes the knowledge and assurance of the Resurrection of the body accrues to us, we shall see, that though it be presented by Reason before, and illustrated by Reason after, yet the roote and foundation thereof is in Faith; though Reason may chafe the wax, yet Faith imprints the seale, (for the Resurrection is not a conclusion out of naturall Reason, but it is an article of supernaturall Faith; and though you assent to me now, speaking of the Resurrection, yet that
⁴⁰ is not out of my Logick, nor out of my Rhetorique, but out of that Character, and Ordinance which God hath imprinted in me, in the power and efficacy whereof, I speak unto you, as often as I speak out of this place.) As, I say we determine our first part in this, How the assurance of this Resurrection accrues to us, so when we descend to our second part, That is the consolation which we receive whilest we are *In via*, here upon our way in this world, out of the contemplation of that Resurrection to glory, which we shall have *In patria*, at home in heaven, and how these two Resurrections are arguments and evidences of one another, we shall look upon some correspondencies, and
⁵⁰ resemblances between naturall death, and spirituall death by sin, and between the glorious Resurrection of the body, and the gracious Resurrection of the soule, that so having brought bodily death and bodily Resurrection, and spirituall death and spirituall Resurrection, by their comparison into your consideration, you may anon depart somewhat the better edified in both, and so enjoy your present Resurrection of the soule, by Grace, with more certainty, and expect the future Resur-

Divisio

I Part

rection of the body to glory, with the more alacrity and chearfulness.

Though therefore we may hereafter take just occasion of entring into a war, in vindicating and redeeming these words, seased and
 60 seduced by our adversaries, to testifie for their Purgatory, yet this day being a day of peace and reconciliation with God and man, we begin with peace, with that wherein all agree, That these words (*Else what shall they do that are baptized for dead? If the dead rise not at all, why are they baptized for dead?*) must necessarily receive such an Exposition, as must be an argument for the Resurrection; This baptisme *pro mortuis*, for dead, must be such a baptisme as must prove that, the Resurrection. For, that the Apostle repeats twice in these few words; *Else*, (sayes he) that is, if there be no Resurrection, why are men thus baptized? And again, if the dead rise not, why are men
 70 thus baptized? Indeed the whole Chapter is a continuall argument for the Resurrection; from the beginning thereof to the 35. ver. he handles the *An sit*, whether there be a Resurrection, or no; For, if that be denied, or doubted in the roote, in the person of Christ, whether he be risen or no, the whole frame of our religion fals, and every man will be apt (and justly apt) to ask that question which the Indian King asked, when he had been catechized so far in the articles of our Christian religion, as to come to the suffered, and crucified, and dead, and buried, impatient of proceeding any farther, and so losing the consolation of the Resurrection, he asked only, Is your God dead, and
 80 buried? then let me return to the worship of the Sun, for I am sure the Sun will not die; If Christ be dead and buried, that is, continue in the state of death, and of the grave, without a Resurrection, where shall a Christian look for life? Therefore the Apostle handles, and establishes that first, that assurance, A Resurrection there is.

From thence he raises and pursues a second question *De modo*; But some man will say, sayes he, How are the dead raised up, and with what body come they forth? And in these questions, *De modo*, there is more exercise of reason and of discourse: for, many times, The matter is matter of faith, when the manner is not so, but considerable,
 90 and triable by reason; Many times, for the matter, we are all bound, and bound upon salvation, to think alike; But for the manner, we may think diversly, without forfeiture of salvation, or impeachment of discretion; For, he is not presently an indiscreet man, that differs

in opinion from another man that is discreet, in things that fall under opinion. *Absit superstitio, hoc est superflua religio*, sayes a moderate man of the Romane Church; This is truly superstition, to bring more under the necessity of being beleaved, then God hath brought in his Scriptures; superfluous religion, sayes he, is superstition; Remove that, and then (as he addes there) *Contradictoria, quorum utrumque*
¹⁰⁰ *probabile, credi possunt*, Where two contrary opinions are both probable, they may be embraced, and beleaved by two men, and those two be both learned, and discreet, and pious, and zealous men. And this consideration should keep men from that precipitation, of imprinting the odious and scandalous names of Sects, or Sectaries upon other men who may differ from them, and from others with them, in some opinions. Probability leads me in my assent, and I think thus; Let me allow another man his probability too, and let him think his way, in things that are not fundamentall. They that do not beleave alike, in all circumstances of the manner of the Resurrection, may all, by Gods
¹¹⁰ goodnesse, meet there, and have their parts in the glory thereof, if their own uncharitablenesse do not hinder them: And he that may have been in the right opinion, may sooner misse heaven, then he that was in the wrong, if he come uncharitably to condemne or contemne the other: for, in such cases, humility, and love of peace, may, in the sight of God, excuse and recompence many errours, and mistakings.

And after these, of the Matter, of the Manner of the Resurrection, the Apostle proceeds to a third question, of their state and condition, whom Christ shall finde alive upon Earth, at his second comming; and of them he sayes onely this, *Ecce, mysterium vobis dico, Behold,*
¹²⁰ *I tell you a mystery*, a secret, *we shall not all sleep*, that is, not dye so, as that we shall rest any time in the grave, *but we shall all be changed*, that is, receive such an immutation, as that we shall have a sudden dissolution of body and soul, which is a true death, and a sudden re-union of body and soule, which is a true resurrection, *in an instant, in the twinkling of an eye*. Thus carefull, and thus particular is the Apostle, that the knowledge of the resurrection might be derived unto us.

Now of these three questions, which he raises and pursues; first, whether there be a Resurrection, then what manner of Resurrection,
¹³⁰ and then what kinde of Resurrection they shall have that live to the

day of Judgement, our Text enters into the first; For, for the first, That a resurrection there is, the Apostle opens severall Topiques, to prove it; One is, from our Head, and Patterne, and Example, Christ Jesus: For so he argues first, *If the dead be not raised, then Christ is not raised*; As sure as the head is, so sure the body is raised. And then another Topique, from whence he produces arguments, is, the absurd consequences, and illations, that would follow, if there were no resurrection. Of that kinde one is, *Nos miserrimi, If in this life onely we have hope in Christ, we are of all men the most miserable*; Why? ¹⁴⁰ because in this life we suffer persecution for this profession. And another is, *Edamus & bibamus, Let us eate and drinke, for to morrow wee shall dye*; What needs this abstinence, and this severe denying our selves, the conveniencies of this life, if all end in this life? And lastly, in the same kinde, followes this Text, *Si omnino mortui non excitentur, If the dead rise not at all, why are they baptized for dead*? And by all these wayes doth the Apostle convey this knowledge of the Resurrection.

*Resurrectio,
mysterium*

But would all these wayes serve? would all this satisfie that Inquisition which wee have brought, how this assurance of the Resurrection ¹⁵⁰ accrues to us? Would any of these reasons, or would all these reasons convince a man, who were not at all prepossessed, and preoccupied with a belief of the resurrection, with an assurance thereof? The resurrection was alwaies a mystery in it selfe; *Sacrum secretum*, a holy secret, and above the search of reason. For there are secrets and mysteries of two kinds, as the Schoole presents them; some things are so, *Quia quædam interposita*, Because, though the thing be near enough unto me, yet something is interposed between me, and it, and so I cannot see it: And some things are so, *Quia longè seposita*, because they are at so remote a distance, as that, though nothing be interposed, ¹⁶⁰ yet my sight cannot extend to them. In the first sense, the Sacraments are mysteries, because though the grace therein bee neare mee, yet there is *Velamen interpositum*, there is a visible figure, a sensible signe, and seale, between me, and that grace, which is exhibited to me in the Sacrament: In the second sense, the resurrection is a mystery, because it is so farre removed, as that it concernes our state and condition in the next world; *For man sleepeth, and riseth not; hee shall not wake againe, nor be raised from his sleep, till the heavens be no more*; that is, not till the dissolution of all.

Job 14.12

So then, the knowledge of the resurrection in it selfe, is a mystery,
¹⁷⁰ removed out of the Spheare, and latitude of reason; And, (to consider this remotenesse farther) though the knowledge of Christs Resurrection, be nearer us, then our owne, (for first we know his, because from his we argue and conclude our owne, as the Apostle institutes his argument, *If the dead rise not, Christ is not risen*) yet even the Resurrection of Christ, was so far from being cleare and obvious to the best, and the best illumined understandings, as that, though Christ himselfe had spoken often of his Resurrection, to his Disciples, and Apostles, yet they did not clearly, throughly, (scarce at all) understand his Resurrection. When Christ said to the Jews
¹⁸⁰ promiscuously, *Solvite Templum hoc*, Destroy this Temple, and in three dayes I will raise it; I wonder not that they, blinded with their own malice, discerned no resurrection in that saying, but applied it to that Temple, which was forty sixe yeares in building; For, till the resurrection was really accomplished, and actually performed, the Apostles themselves understood not the Resurrection. Then, when Christ was risen from the dead, and that those two great Apostles, *Peter*, and *Iohn*, had been at the Sepulchre, and received from thence so much evidence, as convinced them, and prevailed upon them, then, and not till then, they began to understand the resurrection; *for, till*
¹⁹⁰ *then*, (sayes the Text expresly there) *they knew not the Scriptures, that he must rise from the dead.*

And truly, if we take a holy liberty, (as piously we may) to consider Christs bodily actions after his resurrection, they were not such, as without admitting any opposition, might induce a necessity of confessing a resurrection. For, though he exhibited himself to their eyes to be seene, and to their eares to be heard, and to their fingers to be felt, though he eate with them, and did many other actions of a living body, yet, as the Angels in the old Testament, did the like actions, in those bodies which they had assumed; so might Christ have done all
²⁰⁰ these, in such a body, though that which was buried in the Sepulchre, had had no resurrection.

It is true, that Christ confirmed his Resurrection, *Multis argumentis*, as the vulgat reads that place; *with many infallible tokens*, sayes our former Translation, *with many infallible proofes*, sayes our later; But still all these arguments, and tokens, and proofes wrought by way of

*Resurrectio
Christi,
mysterium*

V. 16

[John 2.19]

John 20.9

*Etiam post
Resurrec-
tionem*

Acts 1.3

confirmation, something was otherwise imprinted in them, and established by a former apprehension of faith, and these arguments, and tokens, and proofes confirmed it. For, the reasons for the resurrection, doe not convince a naturall man at all, neither doe they so
²¹⁰ convince a Christian, but that there is more left to his faith, and he beleeves something beyond and above his reason.

*Resurrectio
 nostra,
 mysterium*

The resurrection in it self, Christs Resurrection, though it be clearer then ours, Christs Resurrection, even after it was actually accomplished, was still a mystery, out of the compasse of reason; And then, as it was above our reason, so, howsoever it be our prooffe, and our patterne for our resurrection, yet it is above our imitation. For our resurrection shall not be like his. *Omnes alii suscitati, Christus solus resurrexit*, sayes S. Bernard; All we shall be raised from the dead, onely Christ arose from the dead. We shall be raised by a power work-
²²⁰ ing upon us, he rose by a power inherent, and resident in himselfe. And yet, though in this respect, our resurrection be more open to the prooffe of reason, then the resurrection of Christ, (for that which hath least miracle in it, is most open to reason; and therefore a naturall man would easilier beleve that God might raise a dead man, then that a dead man should be God, and so able to raise himselfe, which was Christs case, for the God-head of Christ was as much united to his dead body in the grave, as it was to his soule in Paradise, or to his whole person consisting of body and soule, before, or after his death and resurrection) Though, in this respect, I say, our resurrection be
²³⁰ more open to reason, because it hath lesse of the miracle in it, yet when we come to assigne reasons, even for our resurrection, (as we see *Athenagoras* hath undertaken, with a great deale of wit, and learning, and confidence, in his Apology for the Christians, to the Emperour, within 155. yeares after Christ; and the Schoole-men make account, that they have brought it nearer to the understanding, nay even to the very sense, by producing some such things, as even in nature, doe not only resemble, but (as they apprehend) evict a resurrection) yet when all is done, and all the reasons of *Athenagoras*, and the Schoole, and of S. Paul himselfe, are waighed, they determine all in this, that
²⁴⁰ they are faire, and pregnant, and convenient illustrations of that which was beleevd before; and that they have force, and power to encline to an assent, and to create and beget such a probability, as a discreet, and

sad, and constant man might rest in, and submit to. But yet, we shall finde also, that though no man may speak a word, or conceive a thought against the resurrection, because for the matter, we are absolutely and expresly concluded by the Scriptures, yet a man may speak probably, and dangerously against any particular argument, that is produced for the resurrection. We beleieve it immediately, intirely, chearfully, undisputably, because we see it expresly delivered
²⁵⁰ by the Holy Ghost; And we embrace thankfully, that sweetnesse, and that fulnesse of that blessed Spirit, that as he laies an obligation upon our faith, by delivering the article positively to us, so he is also pleased to accompany that Article, with reasons and arguments proportionable to our reason and understanding: for though those reasons do not so conclude us, as that nothing might be said to the contrary, or nothing doubted after, yet the Holy Ghost having first begotten the faith of this Article, *Per ea augescit fides, & pinguescit*, (as *Luther* speaks in another case) By those reasons and arguments, and illustrations, that faith is nourished and maintained in a good habitude and
²⁶⁰ constitution.

And of that kind are all the reasons brought by *S. Paul* here; The matter is positively delivered by him, and so apprehended by us, and his reasons (as we said before) issue out of two Topiques; Be pleased to looke upon both. The first is our patterne, Christ Jesus: He is risen, therefore we shall. In which, though I have a faire illustration and consolation in that, The Head is risen, therefore the Body shall, yet this reaches not to make my Resurrection like his, for I shall not rise as he did. And then from his other Topique, his reasons rise thus: If there be no Resurrection, we that suffer thus much for the profession
²⁷⁰ of Christ, are the miserablest men in the world. Why so? have not all Philosophers had Scholars, and all Heretiques Disciples, and all great Men flatterers, and every private man affections? And hath there not been as much suffered by occasion of these, as *S. Paul* argues upon here, and yet no imagination, no expectation of a resurrection? Leave out the consideration of Philosophers, many of which suffered more then the Turks doe, and yet the Turks suffer infinitely more, in their Mortifications, then the Papists doe; Leave out the Heretiques, which were so hungry of suffering, that if they could not provoke others to kill them, they would kill themselves; Leave out the pressures of our

*Argumenta
 Apostoli*

own affections, and concupiscencies, and yet the covetous man is in a continuall starving, and the licentious man in a continuall Consumption; Take onely into your consideration, the miserable vexation of the flatterer, and humourer, and dependant upon great persons, that their time is not their owne, nor their words their owne; their joyes are not their owne, nay their sorrowes are not their owne; they might not smile if they would, nor they may not sigh when they would, they must doe all according to anothers mind, and yet they must not know his minde; consider this, and you cannot say, but that there is as much suffered in the world, as this upon which *S. Paul* argues, by them who place not their consolation, nor their retribution in the hope of a resurrection. He argues farther, *Edamus & bibamus*, If there be no resurrection, let us dissolve our selves into the pleasures of this world, and enjoy them; Why so too? Have we not stories full of exemplar men, that might be our patterns for sobriety, and continency, and denying themselves the sweetnesses of this life, and yet never placed Consolation, nor Retribution upon a Resurrection? Would not *S. Pauls* own *Pondus gloriæ*, That there is an exceeding waight of eternall glory attending our afflictions, serve our turne, though that were determined in the salvation of the soule, though there were no resurrection of the body? It is strongly and wisely said by *Aquinas*, *Derogant fidei Christianæ rationes non cogentes*; To offer reasons for any Article of faith, which will not convince a man therein, derogates from the dignity of that Article. Therefore we must consider *S. Pauls* reasons as they were intended; to Christians, that had received the Article of the Resurrection into their faith before; And then, as God gave *Adam* a body immediately from himself, but then maintained and nourished that body by other meanes; so the holy Ghost by *S. Paul* gives the article of the Resurrection to our faith positively, and then enables us to declare to our own consciences, and to other mens understandings, that we beleieve no impossible thing, in beleieving the Resurrection: for as it is the candle that lights me, but yet I take a lanthorne to defend that candle from the wind; so my faith assures me of the Resurrection, but these reasons and illustrations assist that faith. And so we have done with our first part, How this assurance accrues unto us, and passe in order to the other, The consolation which we have from this resurrection of the body, not onely in it selfe, but as

it gives us a sense of the spirituall resurrection of our soules from sinne, by Grace.

We are assured then of a Resurrection, and we see how that as-
 320 surance growes. But of what? Of all, Body and soule too; For, *Quod*
cadit, resurgit, sayes S. *Hierome*, All that is falne, receives a resur-
 rection; and that is *suppositum*, sayes the Schoole, that is, The person,
 the whole man, not taken in peeces, soule alone, or body alone, but
 both. For as *Damascen* expresses the same that S. *Hierome* intends,
Resurrectio est ejus quod cecidit iterata surrectio, The Resurrection is
 a new rising of that which fell; and Man fell. A man is not saved, a
 sinner is not redeemed, I am not received into heaven, if my body be
 left out; The soule and the body concurred to the making of a sinner,
 and body and soule must concur to the making of a Saint. So it is in
 330 the last Resurrection, so it is in the first, which we consider now, by
 Grace from sin; And therefore we receive into comparison, *Triplicem*
casum, a threefold fall, and a threefold resurrection, as in the naturall
 and bodily death, so in the spirituall death of the soule also: For first,
 in naturall death, there is *Casus in separationem*, The man, the person
 falls into a separation, a divorce of body and soul; and the resurrection
 from this fall is by Re-union, the soule and body are re-united at the
 last day. A second fall in naturall death, is *Casus in dissolutionem*,
 The dead body falls by putrification into a dissolution, into atoms and
 graines of dust; and the resurrection from this fall, is by Re-efforma-
 340 tion: God shall re-compact and re-compile those atoms and graines of
 dust, into that Body, which was before: And then a third fall in naturall
 death, is *Casus in Dispersionem*, This man being falne into a divorce
 of body and soule, this body being falne into a dissolution of dust, this
 dust falls into a dispersion, and is scattered unsensibly, undiscernibly
 upon the face of the earth; and the resurrection from this death, is
 by way of Re-collection; God shall recall and re-collect all these Atoms,
 and grains of dust, and re-compact that body, and re-unite that soule,
 and so that resurrection is accomplished: And these three falls, Into a
 Divorce, into a Separation, into a Dispersion; And these three Resur-
 350 rections, By Re-union, by Re-efformation, by Re-collecting, we shall
 also finde in our present state, The spirituall death of the soule by
 sinne.

First then, the first fall in the spirituall death, is the divorce of body

*Casus in
separa-
tionem*

and soule; That whereas God hath made the body to be the Organ of the soule, and the soule to be the breath of that Organ, and bound them to a mutuall relation to one another, Man sometimes withdrawes the soule from the body, by neglecting the duties of this life, for imaginary speculations; and oftner withdrawes the body from the soule, which should be subject to the soule, but does maintain a war; and should be a wife to the soule, and does stand out in a divorce.

*Resurrectio
à casu in
separa-
tionem*

Now the Resurrection, from this first fall into a Divorce, is, seriously and wisely, that is, both piously and civilly to consider, that Man is not a soule alone, but a body too; That man is not placed in this world onely for speculation; He is not sent into this world to live out of it, but to live in it; *Adam* was not put into Paradise, onely in that Paradise to contemplate the future Paradise, but to dresse and to keep the present; God did not breathe a soule towards him, but into him; Not in an obsession, but a possession; Not to travaile for knowledge abroad, but to direct him by counsell at home; Not for extasies, but for an inherence; for when it was come to that, in *S. Paul*, we see it is called a rapture, he was not in his proper station, nor his proper motion; *He was transported into the third heaven*: but as long as we are in our dwelling upon earth, though we must love God with all our soule, yet it is not with our soule alone; Our body also must testifie and expresse our love, not onely in a reverentiall humiliation thereof, in the dispositions, and postures, and motions, and actions of the body, when we present our selves at Gods Service, in his house, but in the discharge of our bodily duties, and the sociable offices of our callings, towards one another: Not to run away from that Service of God, by hiding our selves in a superstitious Monastery, or in a secular Monastery, in our owne house, by an unprofitable retirednesse, and absenting our selves from the necessary businesses of this world: Not to avoid a Calling, by taking none: Not to make void a Calling, by neglecting the due offices thereof. In a word, To understand, and to performe in the best measure we can, the duties of the body and of the soule, this is the resurrection from the first fall, The fall into a divorce of body and soule. And for the advancing of this knowledge, and the facilitating of this performance of these duties, be pleased a little to stop upon the consideration of both, both of Spirituall and Divine, and then of secular and sociable duties, so far as concerns this subject in hand.

[2 Cor. 12.2]

First for the duties of the soule, God was never out of Christs sight; He was alwaies with him, alwaies within him, alwaies he himself; yet Christ, at some times, applyed himself in a nearer distance, and stricter way of prayer to God then at other times. Christs whole life was a continuall abstinence, a perpetuall sobriety, yet Christ proposed, and proportioned a certaine time, and a certaine number of dayes for a particular fast, upon particular occasion. This is the harmony, this is the resurrection of a Christian, in this respect, That his soule be
 400 always so fixed upon God, as that he doe nothing but with relation to his glory principally, and habitually; That he think of God, at all times, but that, besides that, he sepose some times, to think of nothing but God: That he pray continually, so far, as to say nothing, to wish nothing, that he would not be content God should heare, but that, besides that, he sepose certaine fixed times for private prayer in his chamber, and for publique prayer in the Congregation. For, though it be no where expresly written, that Christ did pray in the Congregation, or in company, yet, all that Christ did, is not written; and it is written, that he went often into the Temple, and into the Synagogues; and it is written, that even the Pharisee, and the Publican, that went to
 410 those places, went thither to pray. But howsoever, Christ was never so alone, but that if he were not in the Church, the Church was in him; All Christians were in him, as all Men were in *Adam*.

This then is our first Resurrection, for the duty that belongs to the soule, That the soule doe at all times think upon God, and at some times think upon nothing but him; And for that, which in this respect belongs to the body, That we neither enlarge, and pamper it so, nor so adorne and paint it, as though the soule required a spacious, and specious palace to dwell in. Of that excesse, *Porphyrie*, who loved not Christ nor Christians, said well, out of meer Morality, That this
 420 enormous fatning and enlarging our bodies by excessive diet, was but a shoveling of more and more fat earth upon our soules to bury them deeper: *Dum corpus augemus, mortaliore effcitur*, sayes he, The more we grow, the more mortall we make our selves, and the greater sacrifice we provide for death, when we gather so much flesh: with that elegancy speaks he, speaking out of Nature, and with this simplicity and homeliness speaks S. *Hierom*, speaking out of Grace, *Qui Christum desiderat, & illo pane vescitur, de quàm preciosis cibis*

stercus conficiat, non quærit, He that can relish Christ, and feed upon that Bread of life, will not be so diligent to make precious dung, and
 430 curious excrements, to spend his purse, or his wit, in that, which being taken into him, must passe by so ignoble a way from him.

The flesh that God hath given us, is affliction enough; but the flesh that the devill gives us, is affliction upon affliction; and to that, there belongs a woe. *Per tenuitatem assimilamur Deo*, saies the same Author; The attenuation, the slendernesse, the deliverance of the body from the encumbrance of much flesh, gives us some assimilation, some conformity to God, and his Angels; The lesse flesh we carry, the liker we are to them, who have none: That is still, the lesse flesh of our owne making: for, for that flesh, which God, and his instrument,
 440 Nature, hath given us, in what measure, or proportion soever, that does not oppresse us, to this purpose, neither shall that be laid to our charge; but the flesh that we have built up by curious diet, by meats of provocation, and witty sawces, or by a slothfull and drowsie negligence of the works of our calling. All flesh is sinfull flesh; sinfull so, as that it is the mother of sin, it occasions sin, naturall flesh is so; But this artificiaall flesh of our owne making, is sinfull so, as that it is also the daughter of sin; It is, indeed, the punishment of former sins, and the occasion of future.

*Macera-
tiones
corporis*

The soule then requires not so large, so vast a house of sinfull flesh,
 450 to dwell in: But yet on the other side, ye may not by inordinate abstinencies, by indiscreet fastings, by inhumane flagellations, by unnaturall macerations, and such Disciplines, as God doth not command, nor authorize, so wither, and shrinke, and contract the body, as though the soule were sent into it, as into a prison, or into fetters, and manacles, to wring, and pinch, and torture it. *Nihil interest*, saies S. *Hierome*, It is all one whether thou kill thy selfe at one blow, or be long in doing it, if thou do it. All one, whether thou fall upon thine own sword, or sterve thy selfe with such a fasting, as thou discernest to induce that effect: for, saies he, *Descendit a dignitate viri*
 460 & *notas insanie incurrit*, He departs from that dignity, which God hath imprinted in man, in giving him the use, and the dominion over his creatures, and he gives the world just occasion to thinke him mad; And, as *Tertullian* adds; *Respuit datorem, qui datum deserit*, He that does not use a benefit, reproaches the Benefactor, and he is ungrate-

full to God, that does not accept at his hands the use of his blessings. Therefore is it accepted as a good interpretation, which is made of Christs determining his fast in forty daies, *Ne sui homicida videretur*, Lest if he continued it longer, he might have seemed to have killed himselfe, by being the author of his owne death; And so do they
⁴⁷⁰ interpret aright his *Esuriit*, That then he began to be hungry, that he began to languish, to faint, to finde a detriment in his body; for else, a fasting when a man is not hungry, is no fasting; but then he gave over fasting, when he found the state of his body empaiRED by fasting.

And therefore those mad doctrines, (so S. *Hierom* calS them, *Notas insanie habent*) yea those devilish doctrines, (so S. *Paul* calS them) that forbid certaine meats, and that make un-commanded macerations of the body, meritorious, that upon a supposititious story, of an Ermit that lived 22. yeares, without eating any thing at all, And upon an impertinent example of their S. *Francis*, that kept three
⁴⁸⁰ Lents in the yeare, which they extoll, and magnifie in S. *Francis*, and S. *Hierom* condemned, and detested in the Montanists, who did so too, have built up those Carthusian Rules, That though it appeare that that, and nothing but that, would save the patients life, yet he may not eat flesh, that is a Carthusian, And have brought into estimation those Apocryphall and bastardly Canons which they father upon the Apostles, That a man must rather sterve, then receive food from the hand of a person excommunicate, or otherwise detected of any mortall sin; And that all that can be done with the almes of such a person, is, that it be spent in wood and coales and other fuell, that
⁴⁹⁰ so, (as the subtile philosophy of their Canon is) it may be burnt, and consumed by fire; for, to save a mans life, it must not be spent upon meat or drink, or such sustentation: These Doctrines are not the Doctrines of this Resurrection, by which, man considered in *Composito*, as he consists of soule and body, by a sober and temperate life, makes his body obsequious, and serviceable to his soule, but yet leaves his soule a body to worke in, and an Organ to praise God upon, both in a devout humiliation of his body, in Gods service, and in a bodily performance of the duties of some calling; for this is our first Resurrection *A casu separationis*, from having falne into a separation of
⁵⁰⁰ body and soule, for they must serve God joyntly together, because God having joyned them, man may not separate them, but as God

Abbas
 Ursperg

shall re-unite them at the last Resurrection, so must we, in our Resurrections in this life; And farther we extend not this Resurrection, from this separation, this divorce.

*Casus in
dissolu-
tionem*

The second fall of man in naturall death, is *Casus in dissolutionem*, The man being fallen into a divorce of soule and body, the body fals by putrefaction into a dissolution of dust; and the Resurrection from this fall, is, a re-efformation, when God shall recompact that dust into that body. This fall, and this resurrection we have in our spirituall⁵¹⁰ death too: for we fall into daily customes, and continuall habits of those sins, and we become not onely as that *Lazarus* in the parable, to have sores upon us, but as that *Lazarus* in the Gospell, that was dead; *Domine jam factemur, & quatruiduani sumus*, Lord we stinke in thy nostrils, and we have beene buried foure dayes; All the foure changes of our life, Infancy, Youth, Middle Age, and Old, have beene spent and worne out in a continuall, and uninterrupted course of sin. In which, we shall best consider our fall, and best prepare our Resurrection, by looking from whence we are fallen, and by what steps; and they are three.

[John 11.39]

*Nardus
nostra*

Cant. 1.12

⁵²⁰ First, *Perdidimus nardum nostram*, We have lost the sweet savour of our own Spikenard; for so the Spouse saies, *Nardus mea dedit odorem suum: My Spikenard hath given forth her sweet savour*. There was a time, when we had a Spikenard, and a sweet savour of our own, when our own Naturall faculties, in that state as God infused them, in *Adam*, had a power to apprehend, and lay hold upon the graces of God. Man hath a reasonable soule capable of Gods grace, so hath no creature but man; man hath naturall faculties, which may be employed by God in his service, so hath no creature but man. Onely man was made so, as that he might be better; whereas⁵³⁰ all other creatures were but to consist in that degree of goodnesse, in which they entred. Miserable fall! Only man was made to mend, and only man does grow worse; Only man was made capable of a spirituall sovereignty, and only man hath enthralled, and mancipated himselfe to a spirituall slavery. And *Perdidimus possibilitatem boni*, We have lost that good and all possibility of recovering it, by our selves, in losing *Nardum nostram*, The savour of our Spikenard, the life, and vigour of our naturall faculties, to supernaturall uses. For though the soule be *Forma hominis*, it is but *Materia Dei*; The soule may be the

August.

forme of man, for without that, Man is but a carcassee; But the soule
⁵⁴⁰ is but the matter upon which God works; for, except our soule receive
 another soule, and be inanimated with Grace, even the soule it selfe,
 is but a carcassee. And for this, we have lost *Nardum nostram*, The
 odour, the verdure, the vigour of those powers, in possession whereof
 God put us into this world. But there is a step in our fall, lower then
 this.

We have not only lost *Nardum nostram*, The use of our own facul-
 ties, in originall sin, But we have lost also *Vnguentum Domini*, The
 sweet savour, and the holy perfume of that oyntment which the Lord
 hath poured out upon us. For, as the Spouse sayes in the same Chap-
⁵⁵⁰ ter, *Oleum effusum nomen ejus, His name is an oyntment poured*
out upon us; The name of Christ hath been shed upon us all in our
 baptisme, and that hath made us Christians; And the merits and
 promises of Christ have been shed upon us all, in the preaching of
 his word, and that hath declared us to be Christians; The oyntment
 is *super caput, super barbam, super oram vestimenti*, as *David* speaks;
 It is fallen upon the *Head*, we have had, and have religious Princes;
 And upon the *Beard*, the Beard of *Aaron*, we have had, and have
 (no Time, no Church ever more, ever so much) a religious Clergy,
 vigilancy in the Superiour, laboriousnesse in the Inferiour Clergy;
⁵⁶⁰ And it is fallen upon the *Skirts of the garment*, the love, the desire,
 the hunger of hearing is fallen upon the lowest, and upon all our
 Congregations, *Oleum effusum nomen ejus*, his Name, and his Ordi-
 nance is poured out upon us all; but, as the Spouse sayes there,
Adolescentulae dilexerunt te, Only the virgins have loved thee; And
 where are those Virgins? which of us have preserved that virginity,
 that integrity? which of us hath not married himselfe to some par-
 ticular sin? which of us hath not multiplied his fornications, and
 yet is not satisfied? we have all lost *Nardum nostram*, that which we
 had at first in *Adam*, and that which hath been offered us since in
⁵⁷⁰ Christ. And this is our second step in this fall; But there is a lower
 then this.

We come to lose *Odorem agri*, The sweet savour of the field it self.
 As *Isaac* said of his Son, *The smell of my Son is as the smell of a field*
which the Lord hath blessed, So the Lord of heaven, as he smelt a
 savour of Rest from the Sacrifice of *Noah*, may have smelt from us

*Vnguentum
 Domini*

Cant. 1.3

Psal. 133.2

Odor agri
 Gen. 27.27

the savour of medicinall hearbes, of Remorse, and Repentance, and Contrition, and Detestation of former sins, And the savour of odoriferous, and fragrant, and aromaticall hearbes, works worthy of Repentance, amendment of life, edification of others, and zeale to his
⁵⁸⁰ glory, and yet we may relapse into former sins, or fall into new, and come to savour only of the earth, in a worldly covetousnesse, or to savour of the flesh, in a licentious filthinesse; We may have *received the good seed, and dured for a while*, as S. *Matthew* expresses Christs words; *Received it, and Beleeved it for a while*, as S. *Luke* expresses them, and then depart from the goodnesse which Gods grace had formerly wrought in us, and from the Grace of God it selfe.

Mat. 13.20

and 21

Luke 8.13

Heb. 10.2[6]

Heb. 6.4

Now to this lamentable state, belong those fearefull words of the Apostle, *That for a man that sins thus, there remaineth no more sacrifice*; And those also, in another place, *That for such a man it is*
⁵⁹⁰ *impossible, impossible to be renewed*. Some of the Fathers, out of a holy tendernesse, and compassion, have mollified this *impossible* with a *difficile*; It is impossible, say they, that is, it is very hard; very hard for him that hath been in Gods service, and is run away, to return to it again. For, as *Tertullian* sayes elegantly in that case, *Iudicatò pronuntiavit*, That sinner, sayes he, hath proceeded solemnly, and judicially, and hath heard what both sides could say, what grace could say, and what sin, what God could say, and what Satan, and now he hath decreed the cause against Grace and against God, and declared the other side to be in the right, because he hath applyed him-
⁶⁰⁰ self to the other side. But there is more in this *Impossibile*, then *Difficile*: It is not only hard, but truly impossible: So, as it is *impossible for God to lie*, (so the Apostle speaks) so as it is *impossible to take away sin by the blood of Bulls and Goats*, (so he speakes) so as it is *impossible to please God without faith*, (so he speaks) so *impossible is it for this man to be renewed*. *Impossibile est, non speres quod impossibile*, sayes *Chrysostome*, It is impossible, never hope for that which is impossible. For (as that Father exalts this impossibility) *Non dixit, non decet, non prodest, non licet*; God hath not said, it becomes not the majesty, and the constancy of my proceedings to
⁶¹⁰ renew such a man; he sayes not so, *non decet*; He doth not say, it conduces not to my ends, nor to my manner of government, it would not be good for the publike, for the Church, for the rest of my

Cap. 6

Cap. 10

Cap. 11

servants, who might be scandalized if I should exact so much as I doe at their hands, and renew such a man; He sayes not so, *non prodest*; He doth not say, *non licet*; I cannot do it in justice, it cannot consist with my Laws, and my Edicts, by which I have proclaimed, That with the froward I will grow froward, and harden their hearts that oppose themselves against me; He doth not say so, *non licet*; for to all these (it stands not with my wayes, *non decet*; or it conduces
⁶²⁰ not to my ends, *non prodest*; or it consists not with my justice, *non licet*) mercy would still present dispensations; but it is expressly, directly *impossibile*, impossible.

It is true, that the hardnesse of this saying, put the Fathers to hard Expositions. The greater part by much, of them who finde themselves put to a necessity of admitting an impossibility, (for as I told you before, some of them mollifie and souple the impossibility into a difficulty) place the impossibility in this, That it is impossible for such a man to be renewed by baptisme, as he was renewed before: for in those Primitive times, though they excluded not children, yet
⁶³⁰ the greatest part of them who were baptized, were such as understood their case, persons of discretion, such as had spent many months, many times many yeares, in studying and in practising the Christian religion, and then were baptized; and if these men (say those Fathers) fell after this, it was impossible to be renewed that way, impossible that they should have a second baptisme: And it is scarce mannerly, scarce safe to depart from so many as meet in this interpretation of this impossibility; for they all intend that which S. *Chrysostome* expresses most plainly, *Dixit impossibile, ut in desperationem induceret*; The Apostle sayes it is impossible, that he might bring us
⁶⁴⁰ before hand into a kinde of desperation; A desperation of this kinde, That there was absolutely no hope of a possibility of renewing, as they were renewed before, that is, by baptisme.

But because at this time when the Apostle writ, that question, which troubled the Church so much after, in S. *Cyprians* time, of Rebaptization, was not moved at all, neither doth it appeare, nor is it likely, that any that fell so, put his hopes upon renewing by a second baptisme; there is something else in this Impossibility then so. And that in one word is, That the falling intended here, is not a falling *à nardo nostra*, from the savour of our own Spikenard, the good use

⁶⁵⁰ of our owne faculties, lost in Originall sin, nor a falling *Ab unguento Domini*, that though the perfume and Incense of the name of Christ, and the offer of his merits be shed upon us here, that doth not restrain us from falling into some sins, But this falling is, as it is expressed, a falling away, away from Christ in all his Ordinances; an undervaluing, a despising of those meanes which he hath established for the renewing of a broken soule, which is the making a mock of the Son of God, and the treading the blood of the Covenant under foot. When Christ hath ordained but one way for the renewing of a soul, The conveyance of his merits, in preaching the word, and the
⁶⁶⁰ sealing thereof, in applying the Sacraments, to that man that is fallen so, as to refuse that, as it is impossible to live, if a man refuse to eat, Impossible to recover, if a man refuse Physick, so it is Impossible for him to be renewed, because God hath notified to us but one way, and he refuses that. So this is a true Impossibility, and yet limited too; for though it be impossible to us, by any meanes imparted to us, or to our dispensing, and stewardship, yet shall any thing be impossible to God? God forbid; For, even from this death, and this depth there is a Resurrection.

Resurrectio

As from the losse of our Spikenard, our naturall faculties in originall
⁶⁷⁰ sin, we have a resurrection in baptisme, And from the losse of the oyntment of the Lord, the offer of his Graces, in these meetings, and the falling into some actuall sins, for all that assistance, we have a resurrection in the other Sacrament; So when we have lost the savour of the field, those degrees of goodnesse, and holinesse which we had, and had declared before, when we are fallen from all present sense of the means of a resurrection, yet there may be a resurrection wrapped up in the good purposes of God upon that man, which, unlesse he will himselfe, shall not be frustrated, not evacuated, not disappointed.

Esay. 3.24

Though he have *fætorem pro Odore*, as the Prophet speaks, That in
⁶⁸⁰ stead of the sweet savour, which his former holy life exhaled and breathed up, he be come now to stink in the sight of the Church, (and howsoever God may have a good savour from his own work, from those holy purposes which he hath upon him, which lie in Gods bosome, yet from his present sins, and from the present testimony and evidence that the Church gives against him, as a present sinner, he must necessarily stink in the nostrils of God too) yet, as in the Resur-

rection of the body, it shall come, when we shall not know of it, So when this poore dead, putrified soule hath no sense of it, and perchance, little or no disposition towards it, the efficacy of Gods purpose
⁶⁹⁰ shall break out, and work in him a resurrection: And this S. *Chrysostome* takes to be intended in that which is said in the same place to the Hebrews, *That that earth which drinketh in the rain, and bringeth forth nothing but Bryers, is Maledicto proxima, nearest to be accursed*, That man is nearest to be a Reprobate; But yet, sayes he, *Vides quantam habet consolationem*, We apprehend a blessed consolation in this, That it is said, *neare a curse*, neare reprobation, and no worse; for, *Qui propè est, procul esse poterit*, sayes he, That soule which is but neare destruction, may weather that mischief, and grow to be far from it, and out of danger of it.

Heb. 6.[7
and 8]

⁷⁰⁰ It is true, this man hath lost his *paratum cor meum*; he cannot say, *his heart is prepared*; that he hath lost in originall sin; This man hath lost his *Confirmatum cor meum*, he cannot say, *his heart is established*; that hath been offered him in these exercises, but it hath not prevailed upon him. He hath lost his *variis odoribus delectatum cor*, the delight which his heart heretofore had in the savour of the field, in those good actions, in which formerly he exercised himself, and now is falne from: But yet there may be *cor novum, a new heart*, a heart which is yet in Gods bosome, and shall be transplanted into his; A duplicate, an exemplification of Gods secret purpose to be manifested, and revealed by the Spirit of God, in his good time, upon him. And this
⁷¹⁰ may work, *In insigni & vehementi mutatione*, in such an evidence, and demonstration of it self, as he shall know it to be that, because it shall not work as a Circumcision, but as an Excision, not as a lopping off, but as a rooting up, not by mending him, but by making him a new creature; He shall not grow lesse riotous then before, for so a sentence in the Star-Chamber, or any other Criminall Court for a riot, might be a resurrection to him; nor lesse voluptuous, for so, poverty in his Fortune, or insipidnesse and tastlesnesse in his palate might be a resurrection to him; Nor lesse licentious, for so age or sicknesse, nor
⁷²⁰ lesse quarrelsome, for so blowes, and oppression might be a resurrection to him. But when in a rectified understanding he can but apprehend, that such a resurrection there may be, nay there is for him; it shall grow up to a holy confidence, established by the sensible effects

Psal. 57.7

Psal. 112.8

Prov. 27.9

Psal. 51.10

Chrysost.

thereof, that he shall not onely discontinue his former acts, and devest his former habits of sin, but produce acts, and build up habits, contrary to his former habits, and former acts, for this is the resurrection from this second fall, *In dissolutionem*, into the dissolution of particular sins.

In disper-
sionem

Now, after all this, there is in naturall death, a third fall, *casus in*
⁷³⁰ *dispersionem*, the man is fallen *in separationem*, into a divorce of body and soule, the body is fallen *in dissolutionem*, to putrification, and dissolution in dust, and then this dust is fallen *in dispersionem*,

Psal. 18.[42]

into a dispersion, and scattering over the earth, as God threatens, *Comminuam in pulverem, I will break the wicked as small as dust, and scatter them with the winde*; For after such a scattering, no power, but of God onely can recollect those grains of dust, and re-compact them into a body, and re-inanimate them into a man. And such a state, such a dispersion, doth the heart and soule of an habituall sinner undergoe; For, as *the eyes of a foole are in the corners of the*

Pro. 17.24

⁷⁴⁰ *earth*, so is the heart and soule of a sinner. The wanton and licentious man, sighs out his soule, weeps out his soule, swears out his soule, in every place, where his lust, or his custome, or the glory of victory, in overcomming, and deluding, puts him upon such solicitations. In the corrupt taker, his soul goes out, that it may leave him unsensible of his sin, and not trouble him in his corrupt bargaine; and in a corrupt giver, ambitious of preferment, his soule goes out with his money, which he loves well, but not so well as his preferment: This yeare his soule and his money goes out upon one office, and next yeare, more soul, and more money upon another; He knowes how his money will
⁷⁵⁰ come in againe; for they will bring it, that have need of his corruptnesse in his offices; But where will this man finde his soule, thus scattered upon every woman corruptly won, upon every office corruptly usurped, upon every quillet corruptly bought, upon every fee corruptly taken?

Thus it is, when a soule is scattered upon the daily practise of any one predominant, and habituall sin, but when it is indifferently scattered upon all, how much more is it so? In him, that swallowes sins in the world, as he would doe meats at a feast; passes through every dish, and never askes Physitian the nature, the quality, the danger, the
⁷⁶⁰ offence of any dish: That baits at every sin that rises, and poures him-

selfe into every sinfull mold he meets: That knowes not when he began to spend his soule, nor where, nor upon what sin he laid it out; no, nor whether he have, whether ever he had any soule, or no; but hath lost his soule so long agoe, in rusty, and in incoherent sins, (not sins that produced one another, as in *Dauids* case (and yet that is a fearfull state, that concatenation of sins, that pedegree of sins) but in sins which he embraces, meerely out of an easinesse to sin, and not out of a love, no, nor out of a tentation to that sin in particular) that in these incoherent sins hath so scattered his soule, as that he hath
⁷⁷⁰ not soule enough left, to seek out the rest. And therefore *David* makes it the Title of the whole Psalme, *Domine ne disperdas, O Lord doe not scatter us*: And he begins to expresse his sense of Gods Judgements, in the next Psalme, so, *O Lord thou hast cast us out, thou hast scattered us, turn again unto us*; for even from this aversion, there may be conversion, and from this last and lowest fall, a resurrection. But how?

Psal. 59
 [58, F, as
 in Vulg.]

[Psal. 60.1]

In the generall resurrection upon naturall death, God shall work upon this dispersion of our scattered dust, as in the first fall, which is the Divorce, by way of Re-union, and in the second, which is Putrification, by way of Re-efformation; so in this third, which is Dispersion,
⁷⁸⁰ by way of Re-collection; where mans buried flesh hath brought forth grasse, and that grasse fed beasts, and those beasts fed men, and those men fed other men, God that knowes in which Boxe of his Cabinet all this seed Pearle lies, in what corner of the world every atome, every graine of every mans dust sleeps, shall recollect that dust, and then recompact that body, and then re-inanimate that man, and that is the accomplishment of all.

In this resurrection, from this Dispersion and scattering in sin, the way is by Recollection too: That this sinner recollect himselfe, and his own history, his own annalls, his own journalls, and call to minde
⁷⁹⁰ where he lost his way, and with what tendernesse of conscience, and holy startling he entred into some sins at first, in which he is seared up now, and whereas his triumph should have been, in a victory over the flesh, he is come to a triumph in his victory over the spirit of God, and glories in having overcome the Holy Ghost, and brought his conscience to an unsensibleness of sin: If hee can recollect himselfe thus, and cast up his account so, If he can say to God, *Lord, we have sold our selves for nothing*, he shall heare God say to him, as he does there

Essay. 52.3 in the Prophet, *You have sold your selves for nothing, and you shall be redeemed without money.* But how is this recollecting wrought?

Ezek. 37 ⁸⁰⁰ God hath intimated the way, in that vision to the Prophet *Ezekiel*: He brings the Prophet into a field of dead bones, and dry bones, *sicca vehementer*, (as it is said there) as dry as this dust which we speak of: And he asks him, *fili hominis*, thou that art but the son of man, and must judge humanely, *Putasne vivent ossa ista? Dost thou think that these bones can live?* The Prophet answers, *Domine tu nosti*, thou Lord, who knowest whose names are written in the Book of Life, and whose are not; whose bones are wrapped up in the Decree of thy Election, and whose are not, knowest whether these bones can live, or no; for, but in the efficacy and power of that Decree, they cannot.

⁸¹⁰ Yes, they shall, sayes God Almighty; and they shall live by this meanes, *Dices eis, Thou shalt say unto them, O ye dry bones, heare the word of the Lord*: As dry, as desperate, as irremediable as they are in themselves, God shall send his servants unto them, and they shall heare them: And, as it is added in that place, *Prophetante me, factus sonitus, & commotio, As I Prophetied, there was a noyse and a shaking*; As whilst *Peter* spake, *The Holy Ghost fell upon all them that heard the word*; So whilst the Messengers of God speak in the presence of such sinners, there shall be a noyse, and a commotion, a horreur of their former sins, a wonder how they could provoke so patient, and ⁸²⁰ so powerfull a God, a sinking down under the waight of Gods Judgements, a flying up to the apprehension of his mercies, and this noyse and commotion in their soules, shall be settled with that Gospell in that Prophet, *Dabo super vos nervos, I will lay sinewes upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you, and you shall live, and ye shall know that I am the Lord*; God shall restore them to life, and more, to strength, and more, to beauty, and comelinesse, acceptable to himselfe in Christ Jesus.

[Acts 10.44]

Your way is Recollecting; gather your selves into the Congregation, and Communion of Saints in these places; gather your sins into your ⁸³⁰ memory, and poure them out in humble confessions, to that God, whom they have wounded; Gather the crummes under his Table, lay hold upon the gracious promises, which by our Ministry he lets fall upon the Congregation now; and gather the seales of those promises, whensoever, in a rectified conscience, his Spirit beares witness with

your spirit, that you may be worthy receivers of him in his Sacrament; and this recollecting shall be your resurrection.

Beatus qui habet partem, sayes S. Iohn, *Blessed is he that hath part in the first Resurrection, for on such the second death hath no power.*

Apoc. 20.6

He that rises to this Judgement of recollecting, and of judging him-
⁸⁴⁰ selfe, shall rise with a chearfulnesse, and stand with a confidence, when Christ Jesus shall come in the second: And, *Quando exacturus est in secundo, quod dedit in primo*, when Christ shall call for an account, in that second judgement, how he hath husbanded those graces, which he gave him; for the first, he shall make his possession of this first resurrection, his title, and his evidence to the second. When thy body, which hath been subject to all kindes of destruction here; to the destruction of a Flood, in Catarrhs, and Rheums, and Dropsies, and such distillations, to the destruction of a fire, in Feavers, and Frenzies, and such conflagrations, shall be removed safely and glori-
⁸⁵⁰ ously above all such distempers, and malignant impressions, and body and soule so united, as if both were one spirit in it selfe, and God so united to both, as that thou shalt be the same spirit with God. God began the first World, but upon two, *Adam* and *Eve*: The second world, after the Flood, he began upon a greater stock, upon eight reserved in the Arke; But when he establishes the last and everlasting world in the last Resurrection, he shall admit such a number, as that none of us who are here now, none that is, or hath, or shall be upon the face of the earth, shall be denied in that Resurrection, if he have truly felt this; for Grace accepted, is the infallible earnest of Glory.

Aug.

Number 4.

*Preached to the King in my Ordinary
wayting at White-hall, 18. Aprill 1626.*

JOH. 14.2. IN MY FATHERS HOUSE ARE MANY
MANSIONS; IF IT WERE NOT SO, I WOULD
HAVE TOLD YOU.

THERE ARE occasions of Controversies of all kinds in this one Verse; And one is, whether this be one Verse or no; For as there are Doctrinall Controversies, out of the sense and interpretation of the words, so are there Grammaticall differences about the Distinction, and Interpunction of them: Some Translations differing therein from the Originall, (as the Originall Copies are distinguished, and interpuncted now) and some differing from one another. The first Translation that was, that into Syriacque, as it is expressed by *Tremellius*, renders these words absolutely, precisely, as our two¹⁰ Translations doe; And, as our two Translations doe, applies the second clause and proposition, *Si quo minus, If it were not so, I would have told you*, as in affirmation, and confirmation of the former, *In domo Patris, In my Fathers house there are many Mansions*, For, *If it were not so I would have told you*. But then, as both our Translations doe, the Syriacque also admits into this Verse a third clause and proposition, *Vado parare, I goe to prepare you a place*. Now *Beza* doth not so; *Piscator* doth not so; They determine this Verse in those two propositions which constitute our Text, *In my Fathers house, &c.* and then they let fall the third proposition, as an inducement, and inchoation of the²⁰ next Verse, *I goe to prepare a place for you, and if I goe, I will come againe*. Divers others doe otherwise, and diversly; For some doe assume

(as we, and the Syriaque doe) all three propositions into the Verse, but then they doe not (as we, and the Syriaque doe) make the second a prooffe of the first, *In my Fathers house are many Mansions, For, If it were not so, I would have told you*, But they refer the second to the third proposition, *If it were not so, I would have told you, For, I goe to prepare you a place*, and being to goe from you, would leave you ignorant of nothing. But we find no reason to depart from that Distinction and Interpunction of these words, which our own Church³⁰ exhibits to us, and therefore we shall pursue them so; and so determine, though not the Verse, (for into the Verse, we admit all three propositions) yet the whole purpose and intention of our Saviour, in those two propositions, which accomplish our Text, *In my Fathers house &c.*

Divisio

This Interpunction then offers and constitutes our two parts. First, A particular Doctrine, which Christ infuses into his Disciples, *In domo Patris, In my Fathers house are many Mansions*; And then a generall Rule and Scale, by which we are to measure, and waigh all Doctrines, *Si quo minus, If it were not so, I would have told you*. In the order of nature, the later part falls first into consideration, The rule⁴⁰ of all Doctrines; which in this place is, The word of God in the mouth of Christ, digested into the Scriptures; In which, wee shall have just, more then just, necessary occasion to note both their distempers, both theirs, that think, That there are other things to be beleaved, then are in the Scriptures, and theirs that think, That there are some things in the Scriptures, which are not to bee beleaved: For when our Saviour says, *Si quo minus, If it were not so, I would have told you*, he intends both this proposition, I have told you all that is necessary to be beleaved; and this also, All that I have told you, is necessary to bee beleaved, so as I have told it you. So that this excludes both that⁵⁰ imaginary insufficiency of the Scriptures, which some have ventured to averre, (for God shall never call Christian to account for any thing not notified in the Scriptures) And it excludes also those imaginary *Dolos bonos*, and *fraudes pias*, which some have adventured to averre too, That God should use holy Illusions, holy deceits, holy frauds, and circumventions in his Scriptures, and not intend in them, that which he pretends by them; This is his Rule, *Si quo minus, If it were not so, I would have told you*, If I have not told you so, it is not so, and if I have, it is so as I have told you: And in these two branches we shall determine the first part, The Rule of Doctrines, the Scripture.

- ⁶⁰ The second part, which is the particular Doctrine which Christ administers to his Disciples here, will also derive and cleave it selfe into two branches; For first wee shall inquire, whether this proposition in our Text, *In my Fathers house are many Mansions*, give any ground, or assistance, or countenance to that pious opinion, of a disparity, and difference of degrees of Glory in the Saints in heaven; And then, if we finde the words of this Text to conduce nothing to that Doctrine, wee shall consider the right use of the true, and naturall, the native and genuine, the direct, and literall, and uncontrovertible sense of the words; because in them, Christ doth not say, that in his
- ⁷⁰ Fathers house there are *Divers Mansions*, divers for seat, or lights, or fashion, or furniture, but onely that there are *Many*, and in that notion, the Plurality, the Multiplicity, lies the Consolation.

1 Part

- First then, for the first branch of our first part, The generall Rule of Doctrines, our Saviour Christ in these words involves an argument, That hee hath told them all that was necessary; Hee hath, because the Scripture hath, for all the Scriptures which were written before Christ, and after Christ, were written by one and the same Spirit, his Spirit. It might then make a good Probleme, why they of the Romane Church, not affording to the Scriptures that dignity which belongs to
- ⁸⁰ them, are yet so vehement, and make so hard shift, to bring the books of other Authors into the ranke, and nature, and dignity of being Scriptures: What matter is it, whether their *Maccabees*, or their *Tobies* be Scripture or no? what get their *Maccabees*, or their *Tobies* by being Scripture, if the Scripture be not full enough, or not plaine enough, to bring me to salvation? But since their intention and purpose, their aime, and their end is, to under-value the Scriptures, that thereby they may over-value their owne Traditions, their way to that end may bee to put the name of Scriptures upon books of a lower value, that so the unworthinesse of those additionall books, may cast a diminution
- ⁹⁰ upon the Canonickall books themselves, when they are made all one: as in some forraigne States we have seene, that when the Prince had a purpose to erect some new Order of Honour, he would disgrace the old Orders, by conferring and bestowing them upon unworthy and incapable persons.

But why doe we charge the Roman Church with this undervaluing of the Scriptures, when as they pretend, (and that cannot well be

denied them) That they ascribe to all the books of Scripture this dignity, That all that is in them is true. It is true; they doe so; But this may be true of other Authors also, and yet those Authors remaine
¹⁰⁰ prophane and secular Authors. All may be true that *Livy* sayes, and all that our Chronicles say, may be true; and yet our Chronicles, nor *Livy* become Gospell: for so much they themselves will confesse and acknowledge, that all that our Church sayes is true, that our Church affirmes no error; and yet our Church must be a hereticall Church, if any Church at all, for all that. Indeed it is but a faint, but an illusory evidence or witsnesse, that pretends to cleare a point, if, though it speake nothing but truth, yet it does not speake all the truth. The Scriptures are our evidence for life or death; *Search the Scriptures*, sayes Christ, *for in them ye thinke ye have eternall life*. Where, *ye*
¹¹⁰ *thinke so*, is not, ye thinke so, but mistake the matter, but *ye thinke so*, is ye thinke so upon a well-grounded and rectified faith and assurance. Now if this evidence, the Scripture, shall acquit me in one Article, in my beleefe in God, (for I doe finde in the Scripture, as much as they require of me to beleeeve, of the Father, Son, and Holy Ghost) And then this evidence, the Scripture, shall condemne me in another Article, The Catholique Church, (for I doe not finde so much in the Scripture, as they require me to beleeeve of their Catholique Church) If the Scripture be sufficient to save me in one, and not in the rest, this is not onely a defective, but an illusory evidence, which though it
¹²⁰ speake truth, yet does not speake all the truth.

Iohn 5.39

Fratres sumus, quare litigamus? sayes S. *Augustine*, Wee are all Brethren, by one Father, one Almighty God, and one Mother, one Catholique Church, and then why do we goe to Law together? At least, why doe we not bring our Suits to an end? *Non intestatus mortuus est Pater*, sayes he, Our Father is dead; for, *Is not he your Father that bought you?* is *Moses* question; he that bought us with himselfe, his blood, his life, is not dead *intestate*, but hath left his Will and Testament, and why should not that Testament decide the cause? *Silent Advocati, Suspensus est populus, Legant verba testamenti*: This
¹³⁰ that Father notes, to be the end in other causes, why not in this? That the Counsell give over pleading, That the people give over murmuring, That the Judge cals for the words of the Will, and by that governs, and according to that establishes his Judgement. I would at last con-

Deut. 32.6

tentious men would leave wrangling, and people to whom those things belonged not, leave blowing of coales, and that the words of the Will might try the cause, since he that made the Will, hath made it thus cleare, *Si quo minus, If it were not thus, I would have told you*, If there were more to be added then this, or more clearnesse to bee added to this, I would have told you.

Mat. 5 ¹⁴⁰ In the fift of *Matthew*, Christ puts a great many cases, what others had told them, but he tels them, that is not their Rule. *Audivistis, & ab antiquis*, says he, you have heard, and heard by them of old, but now I tel you otherwise. So *Audivimus, & ab antiquis*, we have heard, and heard by them of old, That the Sacrament of the Body and Blood of Christ is so absolutely necessary, as that Children were bound to receive it, presently after Baptisme, and that no man could be saved without it, more then without Baptisme: This we have heard, and heard by them of old; for we have heard S. *Augustin* to have said so, and the practise of the Church for some hundreds of yeares to have

Maldon. in
Iohn 6.35

¹⁵⁰ said so. So *Audivimus, & ab antiquis*, We have heard, and heard by them of old, That the Saints of God departed out of this life, after their resurrection, and before their ascension into heaven, shall enjoy all worldly prosperity and happinesse upon the earth, for a thousand yeares: This we have heard, and heard by them of old, for we have heard *Tertullian* say so, and *Irenæus*, and *Lactantius*, and so many more as would make the balance more then even. So also *Audivimus, & ab antiquis*, We have heard, and heard by them of old, That in how good state soever they dye, yet the souls of the departed do not see the face of God, nor enjoy his presence, till the day of Judgement;

¹⁶⁰ This we have heard, and from so many of them of old, as that the voyce of that part is louder, then of the other. And amongst those reverend and blessed Fathers, which straid into these errors, some were hearers and Disciples of the Apostles themselves, as *Papias* was a Disciple of S. *Iohn*, and yet *Papias* was a Millenarian, and expected his thousand yeares prosperity upon the earth after the Resurrection: some of them were Disciples of the Apostles, and some of them were better men then the Apostles, for they were Bishops of Rome; *Clement* was so; and yet *Clement* was one of them, who denied the fruition of the sight of God, by the Saints, till the Judgement.

¹⁷⁰ And yet our Adversaries will enjoy their liberty to depart from all

this which they have heard, and heard from them of old, in the mouths of these Fathers. And where the Fathers are divided in two streames, where all the Fathers, few, scarce any excepted, till S. *Augustine*, placed the cause of our Election in Gods foresight, and foreknowledge of our faith and obedience, and, as generally after S. *Augustin*, they placed it in the right Center, that is, onely in the free goodnesse and pleasure of God in Christ, halfe the Roman Church goes one way, and halfe the other; (for we may be bold to call the Jesuits half that Church) And in that point the Jesuits depart from that which they

¹⁸⁰ had heard, and heard of old, from the Primitive Fathers, and adhere to the later; And their very heavy, and very bitter adversaries, the Dominicans, apply themselves to that which they have heard of old, to the first opinion. In that point in the Roman Church they have Fathers on both sides; but, in a point, where they have no Father, where all the Fathers are unanimously and diametrally against them, in the point of the Conception of the most blessed Virgin, *Etsi omnes Sancti uno ore asseverent*, sayes a wise Author of theirs, Though all the Ancient Fathers with one intire consent affirme that she was conceived in Originall sin, *Etsi nullus Author contravenerit*, sayes he,

¹⁹⁰ Though no one ancient Author ever denyed it, yet sayes he, *Infirmum est ex omnium patrum consensu argumentum*, Though our opinion have no ground in Scriptures (that, sayes he, I confesse) Though it bee no Apostolicall Tradition, (that, sayes he, I confesse) yet it is but a weake argument, sayes he, that is concluded out of all the Fathers against it, because, It was a doctrine manifested to the Church but about five hundred yeares since, and now for two hundred yeares hath beene well followed and embraced: As the Jesuit *Maldonat* sayes in such another case, whatsoever the ancient Fathers have thought, or taught, or said, or writ, that the marriage of Priests after Orders taken,

²⁰⁰ and chastity professed, was a good marriage, *Contrarium nunc verum est*, whatsoever was true then, the contrary is true now.

If then these men who take to themselves this liberty, will yet say to me, in some other points, *Si quo minus*, Surely if you were in the right, some of the ancient Fathers would have told you so; And then, if I assist my selfe by the Fathers, they will say, *Si quo minus*, If it were not otherwise, some generall Councell would have told you so; And againe, if I support my selfe by a Councell, *Si quo minus*, if that

Historia
Vossii l. 7.
Thes. 8.
fo. 538. ☞
Benius ca.
26. Pere-
rius Ro. 8.
disp. 22

Canus

Councell were to be followed, some Pope would have confirmed that Councell, And if I show that to have beene done, yet they will say,
²¹⁰ that that Confirmation reaches not to that Session of the Councell, or not to that Canon of that Session, or not to that period in that Canon, or not to that word in that period; And then, of every Father, and Councell, and Session, and Canon, and period, and word, *Ejus interpretatio est sensus Spiritus Sancti*, His sense and interpretation must be esteemed the Interpretation, and the Sense of the Holy Ghost, as *Bellarmino* hath concluded us, why will they not allow me a juster liberty, then that which they take? That when they stop my prayers in their way to God, and bid me turne upon Saints, when they stop my faith in the way to Christ, and bid me turne upon mine owne, or
²²⁰ others merits, when they stop my hopes of Heaven upon my death-bed, and bid me turne upon Purgatory, That when, as yet it is in debatement and disputation, whether man can performe the Law of God or no, they will multiply their Laws, above the proportion of *Moses* Tables, And when we have *Primogenitum Ecclesiæ*, The eldest son by the Primitive Church, The Creed of the Apostles, they will super-induce another son, by another *venter*, by a step-mother, by their sick and crazy Church, and (as the way of step-mothers is) will then make the portion of the later, larger then the elders, make their Trent-Creed larger then the Apostles, That in such a case, they will not allow
²³⁰ me, neither in my studies in the way, nor upon my death-bed at mine end, to hearken unto this voyce of my Saviour, *Si quo minus, If it were not so, I would have told you*, this is not onely to preclude the liberty, but to exclude the duty of a Christian.

But the mystery of their Iniquity is easily revealed, their *Arcana Imperii*, the secrets of their State easily discovered. All this is not because they absolutely oppose the Scriptures, or stiffly deny them to be the most certain and constant rule that can be presented, (for whatsoever they pretend for their own Church, or for the Super-soveraigne in that Church, their transcendent and hyperbolicall supreme Head,
²⁴⁰ they will pretend to deduce out of the Scriptures) But because the Scriptures are constant, and limited, and determined, there can be no more Scriptures, And they should be shrewdly prejudiced, and shrewdly disadvantaged, if all emergent cases arising in the Christian world, must be judged by a Law, which others may know before-

hand, as well as they; Therefore being wise in their own generation, they choose rather to lay up their Rule in a Cupboard, then upon a Shelfe, rather in *Scrinio pectoris*, in the breast and bosome of one man, then upon every deske in a study, where every man may lay, or whence every man may take a Bible. Therefore have so many sad and
²⁵⁰ sober men amongst them, repented, that in the Councell of Trent, they came to a finall resolution in so many particulars; because how incommodious soever some of those particulars may prove to them, yet they are bound to some necessity of a defence, or to some aspersion if they forsake such things as have been solemnly resolved in that manner.

Therefore it was a prudent, and discreet abstinence in them, to forbear the determination of some things, which have then, and since, falne into agitation amongst them. Be pleased to take one in the Councell, and one after for all. Long time it had, and then it did, and
²⁶⁰ still it doth, perplex the Consciences of penitents that come to Confession, and the understandings of Confessors, who are to give Absolution, how far the secular Lawes of temporall Princes binde the Conscience of the Subject, and when, and in what cases, he is bound to confesse it as a sin, who hath violated and transgressed any of those Lawes; And herein, sayes an Author of theirs, who hath written learnedly *De legibus*, of the band and obligation of Lawes, The Pope was solicited and supplicated from the Councell, in which it was debated, that he would be pleased to come to a Determination; but because he saw it was more advantage to him, to hold it undetermined,
²⁷⁰ that so he might serve others turnes, and his own especially, it remains undetermined, and no Confessor is able to un-entangle the Conscience of his penitent yet. So also in another point, of as great consequence, (at least for the peace of the Church, if not for the profit) which is, those differences, which have arisen between the Jesuits and the Dominicans, about the concurrence of the Grace of God, and the free will of man, Though both sides have come to that vehemence, that violence, that virulency, as to call one anothers opinion hereticall, (which is a word that cuts deepe, and should not be passionately used) yet he will not be brought to a decision, to a determination in the
²⁸⁰ point, but onely forbids both sides to write at all in that point; and in that inhibition of his, we see how he suffers himselfe to be deluded,

Carbo.

for still they write with protestation, that they write not to advance either opinion, but onely to prepare the way against such time, as the Pope shall be pleased to take off that inhibition, and restore them to their liberty of writing; for this way hath one of their last Authors, *Arriba*, taken to vent himselfe. In a word, if they should submit themselves to try all points and cases of Conscience by Scripture, that were to governe by a knowne, and constant Law; but as they have imagined a Monarchy in their Church, so have they a prerogative in their Monarchy, a secret judgement in one breast, however, he who²⁹⁰ gives them all their power, make this protestation, *Si quo minus*, If it were not thus, and thus, I would have told you so.

So then this proposition in our Text falls first upon them, who doe not beleeeve All things to be contained in the Scriptures; And it falls also upon them, who doe not beleeeve All persons to be intended in the Scriptures, who seeme to be concerned therein. The first sort dishonor God in his Scriptures, in that kinde, That there is not enough in the Scriptures for any mans salvation; And the other in this kinde, That that that is, is not intended, as it is pretended, not in that largenesse and generality, as it is proposed, but that God hath set a little³⁰⁰ Diamond in a great deale of gold, a narrow purpose in large promises; and thereupon they impute to God (in their manner of expressing themselves) *Dolos bonos*, and *Fraudes pias*, holy deceits, holy falsehoods, holy illusions, and circumventions, and ever-good husbands of Gods large and bountifull Grace, contract his generall promises. I dispute not, but I am glad to heare the Apostle say, That as all were dead, so one dyed for all; and to put the force of his argument there, in that, That except we can say, That one dyed for all, we cannot say, that all were dead. I argue not, but I am glad to heare another Apostle³¹⁰ say, *That Christ is the propitiation for the sinnes of all the world*; for if any man had been left out, how should I have come in?

I am not exercised, nor would I exercise these Auditories with curiosities, but I heare the Apostle say, *Destroy not him with thy meat for whom Christ dyed*; And I heare him say, *Through thy knowledge may thy weake brother perish, for whom Christ dyed*: and, me thinks, he meanes, That though they might be destroyed, though they might perish, yet Christ dyed for them. Onely to deliver God from all aspersions, and to defend particular Consciences from being scandal-

2 Cor.
5.14

1 Joh. 2.2.

Rom. 14.15

1 Cor. 8.11

ized with dangerous phrases, and in a pious detestation of those im-
³²⁰ pious *Doli*, and *Fraudes*, holy deceits, holy falshoods, I onely say, God
forbid, that when our Saviour Christ called the Pharisee hypocrite,
that Pharisee should have been able to recriminate that upon Christ,
and to have said, So are you, for you pretend to offer salvation where
you meane it not: God forbid, that when Christ had made that the
mark of a true Israelite in the person of *Nathaniel*, *In quo non est*
dolus, *In whom there is no deceit*, any man should have been able to
have said to Christ, Then *Nathaniel* is a better Israelite then you, for
you pretend to offer salvation, where you meane it not. *David* hath
joyned those two words together, *The words of their mouth, are*
³³⁰ *Iniquity and Deceit*; If there be Deceit, there is Iniquity too. Our
Saviour hath joyned all these together, *Adulteries, Murders, Blas-*
phemies, and *Deceit*; where there is Deceit, all mischief is justly
presumed. The Apostle S. *Paul* discharges himselfe of nothing with
more earnestnesse then that, *Have I deceived you? have I circum-*
vented you with fraud? Neither doth he charge him, whom he calls,
The childe of the Devill, Elymas the sorcerer, farther then so, *O plene*
omni dolo, That he was full of all Deceit. And therefore they that
thinke to gild and enamell deceit, and falshood, with the additions of
good deceit, good falshood, before they will make deceit good, will
³⁴⁰ make God bad: For, even in the Law, an action *De Dolo*, will not lie
against a Father, nor against a Master, and shall we emplead God
De Dolo?

In the last forraine Synod, which our Divines assisted, with what a
blessed sobriety, they delivered their sentence, That all men are truly,
and in earnest called to eternall life, by Gods Minister; And that what-
soever is promised or offered out of the Gospel by the Minister, is to
the same men, and in the same manner promised and offered by the
Author of the Gospel, by God himselfe. They knew whose breasts
they had sucked; and that that Church, our Church had declared,
³⁵⁰ That we must receive Gods promises so, as they be generally set forth
to us in the Scriptures; And that for our actions and manners, for
our life and conversation, we follow that will of God, which is expresly
declared to us in his Word: And that is, That conditionall salvation
is so far offered to every man, as that no man may preclude himselfe
from a possibility of such a performance of those Conditions which

Joh. 1.47

Psal. 36.3

[35, F, as

in Vulg.]

Mar. 7.22

2 Cor. 12.16

Acts 13.10

Act. 2 and

Thes. 3

Act. 17

God requires at his hands, as God will accept at his hands, if either he doe sincerely endeavour the performing, or sincerely repent the not performing of them. For all this is fayrly implied in this proposition, *Si quo minus, If it were not so, I would have told you*; That all
 360 that is necessary to salvation, is comprehended in the Scriptures, which was our first branch; And then, That all that is in the Scriptures, is intended so as it is proposed, which was our second; And these two constitute our first part, The generall Rule of Doctrines, and farther we enlarge not that part, but descend to the other, The particular Doctrine, which Christ gives to his Disciples, in the other Proposition, *In domo patris, In my Fathers house there are many Mansions.*

2 Part This second part, you may also be pleased to remember, derives it selfe into two branches; first to inquire, whether this proposition assist that Doctrine of Disparity and Degrees of Glory in the Saints
 370 in heaven; And then the right use which is to be made of the right sense of these words, *In domo patris, In my Fathers house there are many Mansions.* The occasion of the words will be the foundation of all; Our Saviour Christ had said to his Disciples in the Chapter before, That he was to stay with them but a little while; That when he was gone, they should seeke him, and not finde him; And that whither he went, they could not follow: And when, upon that, *Peter*, who was alwayes forwardest, and soonest scandalized, had pressed him with that question, *Lord, whither goest thou?* and received that answer, *whither I goe, thou canst not follow me now, but hereafter*
 Ver. 33
 Ver. 36
 380 *thou shalt follow me*, lest the rest of the Disciples, who were troubled with that which was formerly said, should be more affected with this, to heare that *Peter* should come, whither none of them might, to establish them all, as well as *Peter*, he sayes to them all, in the first verse of this Chapter, *Let not your hearts be troubled*, for, (And here enters this proposition of our Text, for their generall establishment) *In my Fathers house are many Mansions.* So that, that these are words of Consolation is certaine, but whether the consolation be placed in the disparity, and difference of degrees of Glory in Heaven, or no, is not so certaine.

Non negatur 390 That there are degrees of Glory in the Saints in heaven, scarce any ever denied. Heaven is a Kingdome, and Christ a King, and a popular parity agrees not with that State, with a Monarchy. Heaven is a

Church, and Christ a High-Priest, and such a parity agrees as ill with the Triumphant, as with the Militant Church. In the Primitive Church *Iovinian* denied this difference, and degrees of glory; and *S. Hierome* was so incensed, so inflamed for this, as if foundations had beene shaken, and the common cause endangered. Indeed it was thus farre the common cause, that all the Fathers followed this chase, (if wee may use that Metaphor) and were never at a default: No
⁴⁰⁰ one of the Fathers, whom I have observed to touch upon this point, did ever deny this difference of degrees of Glory. And therefore, as in the Primitive Church, when that one man *Iovinian*, came to deny it, *S. Hierome* was vehement upon him, so when in the Reformation, one man (for I never found more then that one, one *Schoufeldius*) denies it too, I wonder the lesse, that another (of the Reformation also) growes somewhat sharpe towards him.

Gerard

*Modus in
Eccles. Rom.
negatur*

We deny not then this difference of degrees of glory in Heaven; But that frame, and that scale of these degrees, which they have set up in the Romane Church, we do deny. We must continue, and re-
⁴¹⁰ turne often to that complaint against them, That they shake and endanger things neere foundations, by their enormous super-edifications, by their incommodious upper-buildings: That many things, which might bee well enough accepted, and would bee agreed by all, become justly suspicious, and really dangerous to the Church, by their manifold consequences which they super-induce upon them: That many things, which in the sincerity of their beginning, and institution, were pious, and conduced to the exaltation of Devotion, by their additions are become impious, and destroy Devotion so farre, as to divert it upon a wrong object. In this point which we have in
⁴²⁰ hand, it is so; In these degrees of glory in Heaven, That Church, which treads all soveraigne Crownes in this world, under her feet, pretends to impart, and distribute Crownes in Heaven also of her owne making: Wee find *Coronam auream*, a Crowne of gold upon the head of that Sonne of Man, who is also the Sonne of God, Christ Jesus, in the Revelation. And wee find *Coronas aureas*, particular Crownes of gold, upon the heads of all the Saints that stand about the Throne, in the same Booke. And these Crownes upon the Saints are the emanations, and effluences of that Crowne which is upon Christ; The glory of the Saints is the communication of his glory. But then,

Revel. 14.14

Revel. 4.4

Exod. 25.25 ⁴³⁰ because in their Translation, in the vulgat Edition of the Roman Church, they find in Exodus that word *Aureolam, Facies Coronam aureolam*, Thou shalt make a lesser Crowne of gold; out of this diminutive, and mistaken word, they have established a Doctrine, that besides those *Coronæ aureæ*, Those Crownes of gold, which are communicated to all the Saints from the Crown of Christ, some Saints have made to themselves, and produced out of their owne extraordinary merits certaine *Aureolas*, certaine lesser Crownes of their own, whereas indeed the word in the Originall in that place of Exodus is *Zer zehab*, which is a Crowne of gold, without any intimation of ⁴⁴⁰ any such lesser crownes growing out of themselves. This then is their new Alchymy; that whereas old Alchymists pretend to make gold of courser Metals, these will make it of Nothing; Out of a supposititious word, which is not in the Text, they have hammered and beat out these *Aureolas*, these lesser crownes. And these *Aureolæ* they ascribe onely to three sorts of persons, to Virgins, to Martyrs, to Doctors.

Are then all the other Saints without Crowns? They must make shift with that beame which they have from the Crowne of Christ; for, for these additionall crownes proceeding from themselves, they have none. And yet, say they, there are Saints which have some addi-
 tions growing out of themselves, though not *Aureolas*, little crownes, and those they call *Fructus*, peculiar fruits growing out of themselves; And for these fruits they distraine upon that place of *Matthew*, where Christ saith, That some brought forth fruit a hundred fold, some sixty, and some thirty; And the greater measure they ascribe to Virgins, the sixty to Widowes, and the thirty to Married persons, but onely such married persons, as have lived continently in mariage. So then, to make this Riddle of theirs as plaine as the matter will admit, They place salvation it selfe, Blessednesse it selfe, (if a man will be content with that) in that union with God, which is common to all ⁴⁶⁰ the Saints: But then they conceive certaine *Dotes*, as they call them, certaine dispositions in this life, by which some have made themselves fitter to be united to God, in a nearer distance then an ordinary Saint; And these *Dotes*, these endowments, and dispositions here, produce those *Aureolas*, and those *Fructus*, those lesser crownes, and those measures of fruits, which are a particular Joy, not that they are united to God, (for so every Saint is) but that they had those *Dotes*, those

Matt. 13.8

dispositions to take that particular way of being united to God, The way of Virginity, the way of Martyrdome, and the way of Preaching; for by this, they become *Sancti Majores*, as they call them, Saints in
 470 favor, Saints in office, and fitter to receive our petitions, and mediate between God and us, then those whom they call *Mediocrates*, and *Inferiores*, Saints of a middle forme, or of an inferiour ranke. Yet these are so farre provided for, by them too, that wee must pray also to these Inferiour Saints, either because I may have had a more particular interest in this life in that Saint, then in a greater, and so the readinesse, and the assiduity of that Saint may recompence his want of power, Or else, *Ad tollendum fastidium*, lest a great Saint should grow weary of me, if I trouble him every day, and for every trifle in heaven; And some other such reasons, it pleases them to assigne, why
 480 though some Saints have more power with God then others, yet we are bound to pray to all.

And thus they play with Divinity, as though after they had troubled all States with politicall Divinity, with their Bulls, and Breves of *Rebus sic stantibus*, That as long as things stood thus, this should be Catholique Doctrine, and otherwise, when otherwise, And in this politicall Divinity, *Machiavel* is their Pope; And after they had perplexed understandings with Philosophicall Divinity in the Schoole, and in that Divinity, *Aristotle* is their Pope; They thought themselves in courtesie, or conscience bound, to recreate the world with Poeticall
 490 Divinity, with such a Heaven, and such a Hell as would stand in their Verses, and in this Divinity, *Virgill* is their Pope. And so, as *Melancthon* said, when he furthered the Edition of the *Alcoran*, that hee would have it printed, *Vt videamus quale poema sit*, That the world might see what a piece of Poetry the *Alcoran* was; So I have stopped upon this point, that you might see what a piece of Poetry they have made of this Problematicall point of Divinity, The disparity, and degrees of Glory in the Saints in Heaven.

Be this then thus settled; In the matter, The difference of degrees of Glory, we will not differ; In the manner, we would not differ so,
 500 as to induce a Schisme, if they would handle such points Problematically, and no farther. But when upon matter of fact they will induce matter of faith, when they will extend Problematicall Divinity to Dogmaticall, when they will argue and conclude thus, It may be

*Non liquet
 ex Scrip-
 turis*

thus, therefore it must be thus, A man may be saved, though he beleeve this, therefore he cannot be saved except hee beleeve this, when (in this point in hand) out of our acknowledgement of these degrees of Glory in the Saints they will establish the Doctrine of Merits, and of Invocation of Saints, then wee must necessarily call them to the Rule of all Doctrines, the Scriptures. When they tell us Historically, and upon a Historicall Obligation, and for a Historicall certitude, that *Peter* was at Rome, and that hee was Bishop of Rome, we are not so froward as to deny them that: But when upon his Historicall and personall being at Rome, they will build that mother Article, of an universall Supremacy over all the Church, then we must necessarily call them to the Rule, to the Scriptures, and to require them to prove both his being there, and his being Bishop there, by the Scriptures, and either of these would trouble them; As it would trouble them, in our present case, to assigne evident places of Scripture, for these degrees of Glory in the Saints of Heaven. For though we be far from denying the *Consentaneum est*, That it is reasonable it should be, and likely it is so, and farre from denying the *Piè creditur*, That it may advance Devotion, and exalt Industry to beleeve that it is so, Though we acknowledge a possibility, a probability, a very similitude, a very truth, and thus farre a necessary truth, that our endeavours may flagge and slacken, except we doe embrace that helpe, that there are degrees of Glory in Heaven, yet if wee shall presse for places of Scriptures, so evident, as must constitute an Article of faith, there are perchance none to be found, to which very learned, and very reverend Expositors have not given convenient Interpretations, without inducing any such necessity.

*Minus ex
hoc Textu*

1 Tim. 3.16

At least, however other places of Scripture may seeme to contribute more, this proposition of our text, *In my Fathers house are many mansions* (though it have beene applyed to the prooffe of that) hath no inclination, no inclinableness that way. For in this text, our Saviour applies himselfe to his Disciples, in that wherein they needed comfort, That Christ would go away, That they might not goe too, That *Peter* had got a *Non-obstante*, He might, and they might not, and Christ gives them that comfort, that all might, *In my Fathers house are many mansions*. When the Apostle presents a great part of our Christian Religion together, so as that he calls it a Myserie, and

a great mysterie, yet he calls it a mysterie without controversie; *Without controversie great is the mysterie of God manifested in the flesh, justified in the Spirit, preached to the Gentiles, beleaved in the world, received into glory.* When he presents matter of consolation, he would have it without controversie; To establish a disconsolate soule, there is alwaies Divinity enough, that was never drawne into Controversie. I would pray? I finde the Spirit of God to dispose my heart, and my tongue, and mine eyes, and hands, and knees to pray; Doe I doubt to whom I should pray? To God, or to the Saints? That prayer to
⁵⁵⁰ God alone was sufficient, was never drawne into controversie. I would have something to rely and settle and establish my assurance upon; Doe I doubt whether upon Christ, or mine owne, or others merits? That to rely upon Christ alone was sufficient, was never drawne into Controversie. At this time, Christ disposed himselfe to comfort his Disciples in that wherein they needed comfort; now their discomfort, and their feare lay not in this, whether there were different degrees of glory in Heaven, but their feare was, that Christ being gone, and having taken *Peter*, and none but him, there should be no roome for them, and thereupon Christ sayes, *Let not that trouble you, for, In my*
⁵⁶⁰ *Fathers house are many mansions.* And so we have done with the former branch of this last part, That it is piously done to beleieve these degrees of glory in Heaven; That they have inconsiderately extended this probleme in the Roman Church, That no Scriptures are so evident as to induce a necessity in it, That this Scripture conduces not at all to it; and therefore we passe to our last Consideration, The right use of the right sense of these words.

First then, Christ proposes in these words Consolation; A worke, then which none is more divine, nor more proper to God, nor to those instruments, whom he sends to worke upon the soules and consciences
⁵⁷⁰ of others. Who but my selfe can conceive the sweetnesse of that salutation, when the Spirit of God sayes to me in a morning, Go forth to day and preach, and preach consolation, preach peace, preach mercy, And spare my people, spare that people whom I have redeemed with my precious Blood, and be not angry with them for ever; Do not wound them, doe not grinde them, do not astonish them with the bitterness, with the heavinesse, with the sharpnesse, with the consternation of my judgements. *David* proposes to himselfe, that he

Consolatio

Psal. 101.1

would *Sing of mercy, and of judgement*; but it is of mercy first; and not of judgement at all, otherwise then it will come into a song, as

⁵⁸⁰ joy and consolation is compatible with it. It hath falne into disputation, and admitted argument, whether ever God inflicted punishments by his good Angels; But that the good Angels, the ministeriall Angels of the Church, are properly his instruments, for conveying mercy, peace, consolation, never fell into question, never admitted opposition.

Esay. 40.1

How heartily God seemes to utter, and how delightfully to insist upon that, which he sayes in *Esay, Consolamini, consolamini populum meum, Comfort ye, comfort ye my people, And Loquimini ad cor, Speake to the heart of Ierusalem, and tell her, Thine iniquities are pardoned?* How glad Christ seemes that he had it for him, when he

[Mat. 9.2]

⁵⁹⁰ gives the sick man that comfort, *Fili confide, My son be of good comfort, thy sins are forgiven thee?* What a Coronation is our taking of Orders, by which God makes us a Royall Priesthood? And what an inthronization is the comming up into a Pulpit, where God invests his servants with his Ordinance, as with a Cloud, and then presses that Cloud with a *Væ si non*, woe be unto thee, if thou doe not preach, and then enables him to preach peace, mercy, consolation, to the whole Congregation. That God should appeare in a Cloud, upon the Mercy Seat, as he promises *Moses* he will doe, That from so poore a man as stands here, wrapped up in clouds of infirmity, and in clouds

⁶⁰⁰ of iniquity, God should drop raine, poure downe his dew, and sweeten that dew with his honey, and crust that honied dew into Manna, and multiply that Manna into Gomers, and fill those Gomers every day, and give every particular man his Gomer, give every soule in the Congregation, consolation by me; That when I call to God for grace here, God should give me grace for grace, Grace in a power to derive grace upon others, and that this Oyle, this Balsamum should flow to the hem of the garment, even upon them that stand under me; That when mine eyes looke up to Heaven, the eyes of all should looke up upon me, and God should open my mouth, to give them

⁶¹⁰ meat in due season; That I should not onely be able to say, as Christ said to that poore soule, *Confide fili, My son be of good comfort, but Fratres & Patres mei, My Brethren, and my Fathers, nay Domini mei, and Rex meus, My Lords, and my King be of good comfort, your sins are forgiven you; That God should seale to me that Patent, Ite prædi-*

[Mar. 16.15]

cate omni Creaturæ, Goe and preach the Gospell to every Creature, be that creature what he will, That if God lead me into a Congregation, as into his Arke, where there are but eight soules, but a few disposed to a sense of his mercies, and all the rest (as in the Arke) ignobler creatures, and of brutall natures and affections, That if I
⁶²⁰ finde a licentious Goat, a supplanting Fox, an usurious Wolfe, an ambitious Lion, yet to that creature, to every creature I should preach the Gospel of peace and consolation, and offer these creatures a Metamorphosis, a transformation, a new Creation in Christ Jesus, and thereby make my Goat, and my Fox, and my Wolfe, and my Lion, to become *Semen Dei*, The seed of God, and *Filium Dei*, The child of God, and *Participem Divinæ Naturæ*, Partaker of the Divine Nature it selfe; This is that which Christ is essentially in himselfe, This is that which ministerially and instrumentally he hath committed to me, to shed his consolation upon you, upon you all; Not
⁶³⁰ as his Almoner to drop his consolation upon one soule, nor as his Treasurer to issue his consolation to a whole Congregation, but as his Ophir, as his Indies, to derive his gold, his precious consolation upon the King himselfe.

[2 Pet. 1.4]

What would a good Judge, a good natured Judge give in his Circuit, what would you, in whose breasts the Judgements of the Star-chamber, or other criminall Courts are, give, that you had a warrant from the King, to change the sentence of blood into a pardon, where you found a Delinquent penitent? How ruefully do we heare the Prophets groane under that *Onus visionis*, which they repeat so often, O the burden
⁶⁴⁰ of my vision upon Judah, or upon Moab, or Damascus, or Babylon, or any place? Which is not only that that judgement would be a heavy burden upon that place, but that it was a heavy burden to them to denounce that judgement, even upon Gods enemies. Our errand, our joy, our Crowne is Consolation: for, if we consider the three Persons of the holy, blessed and glorious Trinity, and their working upon us, a third part of their worke (if we may so speake) is consolation; the Father is Power, the Son Wisdome, and the Holy Ghost Consolation: for the Holy Ghost is not in a Vulture, that hovers over Armies, and infected Cities, and feeds upon carcasses, But the Holy Ghost is in a
⁶⁵⁰ Dove, that would not make a Congregation a slaughter-house, but feeds upon corne, corne that hath in nature a disposition to a revi-

viscence, and a repullulation, and would imprint in you al, the consolation and sense of a possibility of returning to a new, and a better life. God found me nothing, and of that nothing made me; *Adam* left me worse then God found me, worse then nothing, the child of wrath, corrupted with the leaven of Originall sin; Christ Jesus found me worse then *Adam* left me, not onely sowred with Originall, but spotted, and gangrened, and dead, and buried, and putrified in actual and habitual sins, and yet in that state redeemed me; And I make
⁶⁶⁰ my selfe worse then Christ found me, and in an inordinate dejection of spirit, conceive a jealousie and suspition, that his merit concernes not me, that his blood extends not to my sin; And in this last and worst state, the Holy Ghost finds me, the Spirit of Consolation, And he sends a *Barnabas*, a son of Consolation unto me, A *Barnabas* to my sick bed side, A Physitian that comforts with hopes, and meanes of health, A *Barnabas* to my broken fortune, A potent and a loving friend, that assists the reparation, and the establishing of my state, A *Barnabas* into the Pulpit, that restores and rectifies my conscience, and scatters, and dispels all those clouds that invested it, and infested
⁶⁷⁰ it before. That un-imaginable worke of the Creation were not ready for a Sabbath, though I be a Creature, and a man, I could have no Sabbath, no rest, no peace of conscience; That un-expressible worke of the Redemption were not ready for that Seale, which our Saviour set to it upon the Crosse, in the *Consummatum est*; All were not finished that concerned me, if the Holy Ghost were not ready to deliver that which Christ sealed, and to witnesse that which were so delivered, that that Spirit might ever testifie to my spirit, That all that Christ Jesus said, and did, and suffered, was said, and done, and suffered for my soule. Consolation is not all, if we consider God, but
⁶⁸⁰ if I consider my selfe, and my state, Consolation is all.

[Joh. 19.30]

*Consolatio
vera*

Christs meaning then in this place, was to establish in his Disciples this Consolation; but thus, *Si quo minus*, If it were not thus, I would tell you; If this were not true consolation, I would not delude you, I would not entertaine you with false: for he is *Deus omnium miserationum*, The God of all mercies, and yet he will not shew mercy to them, who sin upon presumption; So he is *Deus omnium Consolationum*, The God of all Comforts, and yet will not comfort them, who rely upon the false, and miserable comforts of this world.

How many, how very many of us doe otherwise? Otherwise to others,
⁶⁹⁰ otherwise to our own Consciences? Delude all with false Comforts? They would not suffer Christ himselfe to sleepe upon a pillow in a storme, but they waked him with that, *Master, carest not thou, though we perish?* When will we wake any Master, any upon whom we depend, and say, Master, carest not thou, though thou perish? We suffer others, whom we should instruct, and we suffer our selves to passe on to the last gaspe, and we never rebuke our Consciences, till our Consciences rebuke us at last, Alas, it is otherwise, and you never told us.

Mar. 4.38

Christ comforts then, he disputes not, that is not his way; He ministers true comfort, he flatters not, that is not his way; And in this true comfort, the first beame is, That that state which he promises them is a House, *In my Fathers House, &c.* God hath a progresse house, a removing house here upon earth, His house of prayer; At this houre, God enters into as many of these houses, as are opened for his service at this houre: But his standing house, his house of glory, is that in Heaven, and that he promises them. God himselfe dwelt in Tents in this world, and he gives them a House in Heaven. A House, in the designe and survey whereof, the Holy Ghost himselfe is figurative, the Fathers wanton, and the School-men wilde.
⁷¹⁰ The Holy Ghost, in describing this House, fills our contemplation with foundations, and walls, and gates, of gold, of precious stones, and all materialls, that we can call precious. The Holy Ghost is figurative; And the Fathers are wanton in their spirituall elegancies, such as that of S. *Augustins*, (if that booke be his) *Hiems horrens, Ætas torrens*, And, *Virent prata, vernant sata*, and such other harmonious, and melodious, and mellifluous cadences of these waters of life. But the School-men are wild; for as one Author, who is afraid of admitting too great a hollownesse in the Earth, lest then the Earth might not be said to be solid, pronounces that Hell cannot possibly
⁷²⁰ be above three thousand miles in compasse, (and then one of the torments of Hell will be the throng, for their bodies must be there, in their dimensions, as well as their soules) so when the School-men come to measure this house in heaven, (as they will measure it, and the Master, God, and all his Attributes, and tell us how Almighty, and how Infinite he is) they pronounce, that every soule in that house

Domus

Rev. 21

Munster

shall have more roome to it selfe, then all this world is. We know not that; nor see we that the consolation lyes in that; we rest in this, that it is a House, It hath a foundation, no Earth-quake shall shake it, It hath walls, no Artillery shall batter it, It hath a rooffe, no tempest
⁷³⁰ shall pierce it. It is a house that affords security, and that is one beame; And it is *Domus patris*, His Fathers house, a house in which he hath interest, and that is another beame of his Consolation.

Patris

It was his Fathers, and so his; And his, and so ours; for we are not joynt purchasers of Heaven with the Saints, but we are co-heires with Christ Jesus. We have not a place there, because they have done more then enough for themselves, but because he hath done enough for them and us too. By death we are gathered to our Fathers in nature; and by death, through his mercy, gathered to his Father also. Where
 [Joh. 14.8] we shall have a full satisfaction, in that wherein S. *Philip* placed all
⁷⁴⁰ satisfaction, *Ostende nobis patrem, Lord, shew us thy Father, and it is enough*. We shall see his Father, and see him made ours in him.

Mansiones

And then a third beame of this Consolation is, That in this house of his Fathers, thus by him made ours, there are *Mansions*; In which word, the Consolation is not placed, (I doe not say, that there is not truth in it) but the Consolation is not placed in this, That some of these Mansions are below, some above staires, some better seated, better lighted, better vaulted, better fretted, better furnished then others; but onely in this, That they are *Mansions*; which word, in the Originall, and Latin, and our Language, signifies a *Remaining*,
⁷⁵⁰ and denotes the perpetuity, the everlastingnesse of that state. A state but of one Day, because no Night shall over-take, or determine it, but such a Day, as is not of a thousand yeares, which is the longest measure in the Scriptures, but of a thousand millions of millions of generations: *Qui nec præceditur hesterno, nec excluditur crastino*, A day that hath no *pridie*, nor *postridie*, yesterday doth not usher it in, nor to morrow shall not drive it out. *Methusalem*, with all his hundreds of yeares, was but a Mushrome of a nights growth, to this day, And all the foure Monarchies, with all their thousands of yeares, And all the powerfull Kings, and all the beautifull Queenes of this
⁷⁶⁰ world, were but as a bed of flowers, some gathered at six, some at seaven, some at eight, All in one Morning, in respect of this Day. In all the two thousand yeares of Nature, before the Law given by *Moses*,

August.

And the two thousand yeares of Law, before the Gospel given by Christ, And the two thousand of Grace, which are running now, (of which last houre we have heard three quarters strike, more then fifteen hundred of this last two thousand spent) In all this six thousand, and in all those, which God may be pleased to adde, *In domo patris*, In this House of his Fathers, there was never heard quarter clock to strike, never seen minute glasse to turne. No time lesse then
770 it selfe would serve to expresse this time, which is intended in this word *Mansions*; which is also exalted with another beame, that they are *Multa*, *In my Fathers House there are many Mansions*.

In this Circumstance, an Essentiall, a Substantiall Circumstance, we would consider the joy of our society, and conversation in heaven, since society and conversation is one great element and ingredient into the joy, which we have in this world. We shall have an association with Christ himselfe; for *where he is*, it is his promise, *that we also shall be*. We shall have an association with the Angels, and such a one, as we shall be such as they. We shall have an association with the
780 Saints, and not onely so, to be such as they, but to be they: And with all *who come from the East, and from the West, and from the North, and from the South, and sit down with Abraham, and Isaac, and Iacob in the kingdome of heaven*. Where we shall be so far from being enemies to one another, as that we shall not be strangers to one another: And so far from envying one another, as that all that every one hath, shall be every others possession: where all soules shall be so intirely knit together, as if all were but one soule, and God so intirely knit to every soule, as if there were as many Gods as soules.

Be comforted then, sayes Christ to them, for This, which is a House,
790 and not a Ship, not subject to stormes by the way, nor wrecks in the end, *My Fathers House*, not a strangers, in whom I had no interest, A House of Mansions, a dwelling, not a sojourning, And of many Mansions, not an Abridgement, a Modell of a House, not a Monastery of many Cells, but an extension of many Houses, into the City of the living God, This house shall be yours, though I depart from you. Christ is nearer us, when we behold him with the eyes of faith in Heaven, then when we seeke him in a piece of bread, or in a sacramentall box here. Drive him not away from thee, by wrangling and disputing how he is present with thee; unnecessary doubts of his presence may induce
800 fearfull assurances of his absence: The best determination of the Reall

Multa

Mat. 8.11

presence is to be sure, that thou be really present with him, by an ascending faith: Make sure thine own Reall presence, and doubt not of his: Thou art not the farther from him, by his being gone thither before thee.

No, nor though *Peter* be gone thither before thee neither, which was the other point, in which the Apostles needed consolation; They were troubled that Christ would goe, and none of them, and troubled that *Peter* might goe, and none but he. What men soever God take into heaven before thee, though thy Father that should give thee thy edu-
⁸¹⁰ cation, though thy Pastor that should give thee thy instruction, though these men may be such in the state, and such in the Church, as thou mayest thinke the Church and state cannot subsist without them, Discourage not thy selfe, neither admit a jealousie or suspition of the providence and good purpose of God; for, as God hath his panier full of Manna, and of Quails, and can powre out to morrow, though he have powred them out plentifully upon his friends before; so God hath his Quiver full of arrows, and can shoot as powerfully, as heretofore, upon his Enemies. I forbid thee not *S. Pauls* wish, *Cupio dissolvi*, To desire to be dissolved, therefore, *that thou mayest be with*
⁸²⁰ *Christ*; I forbid thee not *Davids* sigh, *Hei mihi, Woe is me that I must dwell so long with them that love not peace!* I onely enjoyne thee thy Saviours *Verumtamen, Yet not mine, but thy will, O Father, be done*; That all thy wishes may have relation to his purposes, and all thy prayers may be inanimated with that, Lord manifest thy will unto me, and conforme my will unto thine. So shalt thou not be afrighted, as though God aymed at thee, when he shoots about the marke, and thou seest a thousand fall at thy right hand, and ten thousand at thy left; Nor discouraged as though God had left out thee, when thou seest him take others into garrison, and leave thee in the field, assume
⁸³⁰ others to Triumph, and leave thee in the Battell still. For as Christ Jesus would have come down from heaven, to have dyed for thee, though there had been no soule to have been saved but thine; So is he gone up to heaven, to prepare a place for thee, though all the soules in this world were to be saved as well as thine. Trouble not thy selfe with dignity, and priority, and precedency in Heaven, for Consolation and Devotion consist not in that, and thou wilt be the lesse troubled with dignity, and priority, and precedency in this world, for Rest and Quietnesse consist not in that.

[Phil. 1.23]

[Psal. 120.5]

[Mat. 26.39]

Number 5.

*A Sermon Preached to the Houshold at
White-hall, April 30. 1626.*

MATTH. 9.13. *I AM NOT COME TO CALL THE
RIGHTEOUS, BUT SINNERS TO REPENTANCE.*

SOME THINGS the several Evangelists record severally, one, and no more. S. *Matthew*, and none but S. *Matthew*, records *Josephs* jealousy and suspicion, that his wife *Mary* had been in a fault, before her marriage; And then his temper withall, not frequent in that distemper of jealousy, not to exhibit her to open infamy for that fault; And yet his holy discretion too, Not to live with a woman faulty that way, but to take some other occasion, and to put her away privily: In which, we have three elements of a wise husband; first, not to be utterly without all jealousy and providence, and so expose¹⁰ his wife to all tryals, and tentations, And yet not to be too apprehensive and credulous, and so expose her to dishonour and infamy; but yet not to be so indulgent to her faults, when they were true faults, as by his connivence, and living with her, to make her faults, his: And all this we have out of that which S. *Matthew* records, and none but he. S. *Mark*, and none but S. *Mark*, records that story, of Christs recovering a dumb man, and almost deaf, of both infirmities: In which, when we see, that our Saviour Christ, though he could have recover'd that man with a word, with a touch, with a thought, yet was pleas'd to enlarge himself in all those ceremonial circumstances, of imposition²⁰ of hands, of piercing his ears with his fingers, of wetting his tongue with spittle, and some others, we might thereby be instructed, not to under-value such ceremonies as have been instituted in the Church,

1.19

7.32

for the awakening of mens consideration, and the exalting of their devotion; though those ceremonies, primarily, naturally, originally, fundamentally, and meerly in themselves, be not absolutely and essentially necessary: And this we have from that which is recorded by S. *Mark*, and none but him. S. *Luke*, and none but S. *Luke*, records the history of *Mary* and *Joseph's* losing of Christ: in which we see, how good and holy persons may lose Christ; and how long? They
 2.42 had lost him, and were a whole day without missing him: A man may be without Christ, and his Spirit, and lie long in an ignorance and senslesness of that loss: And then, where did they lose him? Even in *Jerusalem*, in the holy City: even in this holy place, and now in this holy exercise, you lose Christ, if either any other respect then his glory, brought you hither; or your mindes stray out of these walls, now you are here. But when *they sought him*, and *sought him sorrowing*, and *sought him in the Temple*, then *they found him*: If in a holy sadness and penitence, you seek him here, in his House, in his Ordinance, here he is always at home, here you may always finde
 30 him. And this we have out of that which S. *Luke* reports, and none but he. S. *John*, and none but S. *John*, records the story of Christs miraculous changing of water into wine, at the marriage in *Cana*: In which, we see, both that Christ honour'd the state of Marriage, with his personal presence, and also that he afforded his servants so plentiful a use of his creatures, as that he was pleased to come to a miraculous supply of wine, rather then they should want it. Some things are severally recorded by the several Evangelists, as all these; and then some things are recorded by all four; as *John Baptist's* humility, and lowe valuation of himself, in respect of Christ; which
 2.11 40 he expresses in that phrase, *That he was not worthy to carry his shooes*. The Holy Ghost had a care, that this should be repeated to us by all four, That the best endeavours of Gods best servants, are unprofitable, unavailable in themselves, otherwise then as Gods gracious acceptation inanimates them, and as he puts his hand to that plough which they drive or draw. Now our Text hath neither this singularity, nor this universality; it is neither in one onely, nor in all the Evangelists: but it hath (as they speak in the Law) an interpretative universality, a presumptive universality: for that which hath a plurality of voices, is said to have all; and this Text hath so; for three of the four Evan-

⁶⁰ gelists have recorded this Text: onely S. *John*, who doth especially extend himself about the divine nature of Christ, pretermits it; but [in] all the rest, who insist more upon his assuming our nature, and working our salvation in that, the Holy Ghost hath recorded, and repeated this protestation of our Saviour's, *I came to call not the righteous, but sinners to repentance.*

Which words, being spoken by Christ, upon occasion of the Pharisees murmuring at his admitting of Publicans and sinners to the Table with him, at that feast which S. *Matthew* made him, at his house, soon after his calling to the Apostleship, direct our consideration upon the
⁷⁰ whole story, and do, not afford but require, not admit but invite this Distribution; That, first, we consider the occasion of the words, and then the words themselves: for of these twins is this Text pregnant, and quick, and easily deliver'd. In the first, we shall see the pertinencie of Christs answer; and in the second, the doctrine thereof: In the first, how fit it was for them; in the other, how necessary for us: First, the Historical part, which was occasional; and then the Catechistical part, which is doctrinal. And in the first of these, the Historical and Occasional part, we shall see, first, That Christ by his personal presence justified Feasting, somewhat more then was meerly necessary, for
⁸⁰ society, and chearful conversation: He justified feasting, and feasting in an Apostles house: though a Church-man, and an Exemplar-man, he was not depriv'd of a plentiful use of Gods creatures, nor of the chearfulness of conversation. And then he justified feasting in the company of Publicans and sinners; intimating therein, that we must not be in things of ordinary conversation, over-curious, over-inquisitive of other mens manners: for whatsoever their manners be, a good man need not take harm by them, and he may do good amongst them. And then lastly, we shall see the calumny that the Pharisees cast upon Christ for this, and the iniquity of that calumny, both in the manner,
⁹⁰ and in the matter thereof. And in these Branches we shall determine that first, The Historical, the Occasional part: And in the second, The Catechistical and Doctrinal, (*I came to call not the righteous, but sinners to repentance*) we shall pass by these steps: first, we shall see the Actions; *venit*, he came; that is, first, *venit actu*: whereas he came by promise, even in Paradise; and by frequent ratification, in all the Prophets; now he is really, actually come; *venit*, he is come, we look

Divisio

for no other after him; we joyn no other, Angels nor Saints, with him: *venit*, he is actually come; and then, *venit sponte*, he is come freely, and of his good-will; we assigne, we imagine no cause in us, that
¹⁰⁰ should invite him to come, but humbly acknowledge all to have proceeded from his own goodness: and that's the Action, *He came*. And then the Errand, and purpose for which he came, is *vocare*, he came *to call*: It is not, *Occurrere*, That he came to meet them, who were upon the way before; for no man had either disposition in himself, or faculty in himself, neither will nor power to rise and meet him, no nor so much as to wish that Christ would call him, till he did call him: He came not *occurrere*, to meet us; but yet he came not *cogere*, to compel us, to force us, but onely *vocare*, to call us, by his Word, and Sacraments, and Ordinances, and lead us so; and that's his errand,
¹¹⁰ and purpose in coming. And from that, we shall come to the persons upon whom his coming works: where we have first a Negative, a fearful thing in Christs lips; and then an Affirmative, a blessed seal in his mouth: first, an Exclusive, a fearful banishment out of his Ark; and then an Inclusive, a blessed naturalization in his Kingdom: *Non justos, I came to call, not the righteous, but sinners*. And then lastly, we have, not as before, his general intention and purpose, *To call*; but the particular effect and operation of this calling upon the godly, it brings them *to repentance*. Christ does not call us to a satisfaction of Gods justice, by our selves; that's impossible to us: it is not *ad satisfactionem*; but then it is not *ad gloriam*, he does not call us to an immediate possession of glory, without doing any thing before; but it is *ad Resipiscentiam*; *I came to call, not the righteous, but sinners, to Repentance*. And so have you the whole frame mark'd out, which we shall set up; and the whole compass design'd, which we shall walk in: In which, though the pieces may seem many, yet they do so naturally flow out of one another, that they may easily enter into your understanding; and so naturally depend upon one another, that they may easily lay hold upon your memory.

Part I
 Ambrose

First then, our first Branch in the first Part, is, That Christ justified
¹³⁰ Feasting, festival and chearful conversation. For, as S. *Ambrose* says, *Frustra fecisset*; God, who made the world primarily for his own glory, had made Light in vain, if he had made no creatures to see, and to be seen by that light, wherein he might receive glory: so, *frustra*

fecisset, God, who intended secondarily mans good in the Creation, had made creatures to no purpose, if he had not allow'd Man a use, and an enjoying of those creatures. Our Mythologists, who think they have conveyed a great deal of Moral doctrine in their Poetical Fables, (and so, indeed they have) had mistaken the matter much, when they made it one of the torments of hell, to stand in a fresh River, and not
¹⁴⁰ be permitted to drink; and amongst pleasant fruits, and not to be suffered to eat; if God requir'd such a forbearing, such an abstemiousness in Man, as that being set to rule and govern the creatures, he might not use and enjoy them: Priviledges are lost, by abusing; but so they are, by not using too. Of those three Opinions, which have all pass'd through good Authors, Whether, before the Floud had impaired and corrupted the herbs and fruits of the earth, men did eat flesh or no; of which, the first is absolutely Negative, both in matter of law, and in matter of fact, No man might, no man did; and the second is directly contrary to this, Affirmative in both, All men might, all
¹⁵⁰ men did; and the third goes a Middle way, It was always lawful, and all men might, but sober and temperate men did forbear, and not do it: of these three, though the later have prevail'd with those Authors, and be the common opinion; yet the later part of that later opinion, would very hardly fall into proof, That all their sober and temperate men did forbear this eating of flesh, or any lawful use of Gods creatures. God himself took his portion in this world so, in meat and drink, in his manifold sacrifices; and God himself gave himself in this world so, in bread and wine, in the blessed Sacrament of his body and his blood: And the very joys of heaven after the Resurrection, are
¹⁶⁰ convey'd to us also, in the Marriage-supper of the Lamb. That *mensa laqueus*, which is in the Psalm, is a curse: *Let their table be made a snare*, let their plenty and prosperity be an occasion of sin to them, that's a malediction: but for that *mensa propositionum*, The table of Shew-bread, where those blessings which God had given to man, were brought again, and presented in his sight, upon that table; the loaves were great in quantity, and many in number, and often renew'd: God gives plentifully, richly, and will be serv'd so himself. In all those festivals, amongst the Jews, which were of Gods immediate institution, as the Passover, and Pentecost, and the Trumpets, and Tabernacles,
¹⁷⁰ and the rest, you shall often meet in the Scriptures, these two phrases,

69.22

Num. 4.7

Humiliabitur animas; and then, *Lætaberis coram Domino*: first, upon that day, *you shall humble your souls*, (that you have, *Leviticus* 16.29. and very often) and then, upon that day, *You shall rejoyce before the Lord*; (and that you have, *Deuteronomy* 16.11. and very often besides.) Now some Interpreters have applied these two phrases to the two days; That upon the Eve we should humble our souls in Fasting, and upon the Day rejoyce before the Lord in a festival chearfulness: but both belong to the Day it self; that first we should humble our souls, as we do now, in these holy Convocations; and then return, and
¹⁸⁰ rejoyce before the Lord, in a chearful use of his creatures, our selves, and then send out a portion to them that want, as it is expresly enjoyn'd in that feast, *Nehemiah* 8.10. and in that, *Esther* 9.22. where their feasting is as literally commanded, as their giving to the poor. And besides those Stationary and Anniversary Feastings, which were of Gods immediate institution, And that Feast which was of the Churches institution after, in the time of the *Macchabees*, which was the *Encænia*, The Dedication of the Temple; the Jews at this day, in their Dispersion, observe a yearly Feast, which they call *Festum Lætitiæ*, The feast of Rejoycing, in a festival thankfulness to God,
¹⁹⁰ that he hath brought the year about, and afforded them the use of the Law, another year. When Christ came to *Jairus* house, and commanded away the Musick, and all the Funeral-solemnities, it was not because he disallowed those solemnities, but because he knew there was no Funeral to be solemniz'd in that place, to which he came with an infallible purpose to raise that maid which was dead. Civil recreations, offices of society and mutual entertainment, and chearful conversation; and such a use of Gods creatures, as may testifie him to be a God, not of the valleys onely, but of the mountains too, not a God of necessity onely, but of plenty too; Christ justified by his personal
²⁰⁰ presence at a Feast; which was our first: and then, at a Feast in an Apostles house; which is our second circumstance.

In Domo
Apost.

The Apostle then had a house, and means to keep a house, and to make occasional Feasts in his house, though he had bound himself to serve Christ in so near a place as an Apostle. The profession of Christs service, in the Ministry, does not take from any man, the use of Gods creatures, nor chearfulness of conversation. As some of the other Apostles are said to have followed Christ, *relictis retibus*, *They left*

[Mat. 4.20]

their nets, and followed him; and yet upon occasion, they did at times return to their nets and fishing after that; for Christ found them at
²¹⁰ their nets, after his resurrection: so S. *Matthew* followed Christ, as S. *Luke* expresses it; *Relictis omnibus, He left all, and followed Christ*; but not so absolutely all, as S. *Basil* seems to take it, *Adeo ut non solum lucra, sed & ipsa pericula contempserit*, that he did not onely neglect the gain of his place, but the danger of displeasure by such a leaving of his Place: for S. *Matthew* was a Publicane, and so a publike Officer, and an Accountant to the State: But though he did so far leave all, as that nothing retarded him from an immediate following of Christ; yet, no doubt but he returned after, to the setling of his Office, and the rectifying of his Accounts. When God sees it necessary or behoveful
²²⁰ for a man to leave all his worldly state, that he may follow him, God tells him so; he gives him such a measure of light by his Spirit, as lets him see, it is Gods will; and then, to that man, that is a full commandment, and bindes him to do it, and not onely an Evangelical counsel, as they call it, which leaves him at liberty, to do it, or leave it undone: Christ saw how much was necessary to that young man in the Gospel, and therefore to him he said, *Vade & vende, Go and sell all that thou hast, and then follow me*: And this was a commandment to that man, though it be not a general commandment to all; upon *Matthew* Christ laid no such commandment, but onely said to him,
²³⁰ *Sequere me, Follow me*; and he did so; but yet not so devest himself of his worldly estate, as that he had not a house, and means to keep a house, and that plentifully, after this. When *Eliah* us'd that holy fascination upon *Elisha*, (we may not, I think, call it a fascination; fascination, I think, hath never a good sense) but when *Eliah* used that holy Charm and Incantation upon him, to spread his Mantle over him, and to draw him with that, as with a net, after him; yet after *Elisha* had thus receiv'd a character of Orders, after this imposition of hands in the spreading of the Mantle, after he had this new filiation, by which he was the son of the Prophet, yet *Elisha* went home, and
²⁴⁰ feasted his friends after this. So *Matthew* begun his Apostleship with a feast; and though he, in modestie forbear saying so, S. *Luke*, who reports the story, says that it was a *great feast*. He begun with a great, but ended with a greater: for, (if we have S. *Matthews* history rightly deliver'd to us) when he was at the greatest feast which this world

5.28
Basil

[Mat. 19.21]

1 Reg.
19.19

5.29

can present, when he was receiving and administring the blessed Sacrament, in that action, was he himself serv'd up as a dish to the table of the Lamb, and added to the number of the Martyrs then; and died for that Saviour of his, whose death for him, he did then celebrate.

Gen. 21.8

This then was *festum Ablactationis*; *Abraham made a great feast, that*
²⁵⁰ *day that Isaac was weaned*: Here was *Matthew* wean'd *ab uteribus mundi*, from the breasts of this world; and he made a feast, a feast that was a Type of a Type, a prevision of a vision, of that vision which *S. Peter* had after, of a sheet, with all kinde of meats clean and unclean in it: for at this Table was the clean and unspotted Lamb, Christ Jesus himself; and at the same Table, those spotted and unclean Goats, the Publicans and sinners; which is our third, and next circumstance, He justified feasting, feasting in an Apostles house, feasting with Publicans and sinners.

Act. 10.

[11 and 12]

*Cum pub-
licanis*

1 Tim. 1.20

Is there then any conversation with notorious sinners justifiable,
²⁶⁰ excusable? We see when *S. Paul* came to be of that High Commission, to judge of notorious sinners, how he proceeded: he *deliver'd Alexander and Hymenæus to Satan*; and there, surely, he did not mean that any man should keep them company. What was their fault? It was but one Heretical point; a great one indeed; for they denied the Resurrection; and for this, the Apostle (as it is also said there) *sends them to Satan, that they might learn not to blaspheme*: And may there not be thus much intimated in that, That a man may learn more blasphemy with some men, then with Satan himself? That may be true: but the sending and delivering to Satan, is the excluding of that
²⁷⁰ man from the Kingdom, that is, from the visible Church of Christ, by a just Excommunication: for, all without the Church, is Satans jurisdiction. Of which fearful state, *Gregory Nyssene* speaks pathetically; *Si haberet oculos anima*, If thy soul had eyes, to see souls, *Ostenderem tibi, tibi segregato*, I would shew thee, thee who hast wilfully incurr'd, and dost rebelliously continue under an Excommunication rightly grounded, duely proceeded in, and justly denounced; I would shew thee the picture of a man burning in Hell, for that's thy picture, says that Father, to that man; *Non Episcopalis arrogantiae existimes*, says he, Think it not a passionate act of an
²⁸⁰ insolent Bishop; *Cæpit in Lege, confirmatur in Gratia*, God began it in the Law, and confirm'd it in the Gospel; and where it is justly

Nyssen.

grounded, and duely proceeded in, it is a fearful thing to be deliver'd over to Satan by excommunication; and S. *Paul* is so far from conversing with an Heretick in one point, as that he proceeds so far with him, as *to deliver him to Satan*.

Nay, for a fault much less then this, not opposed against God, as Heresie, but against Natural Honesty, the Apostle proceeds as far, in Incest; *Gather you*, says he, *with my spirit, and the power of the Lord Jesus, to deliver that incestuous man to Satan*. Nay, in less faults then ²⁹⁰ that, he forbids Conversation; *If a fornicator, if a drunkard, if a covetous person, with him eat not*. Nay; for that which is less then these, he is as severe; *We command ye, Brethren, in the Name of the Lord Jesus Christ, that you withdraw your selves from every brother that walketh disorderly*. Where, Calvin thinks, (and, I think, aright, and many others must think so too; for a Jesuite thinks so, as well as Calvin) that the Apostle by the word *disorderly*, does not mean persons that live in any course of notorious sin; but by *disorderly*, he means *Ignavos, Inutiles*, idle and unprofitable persons; persons of no use to the Church, or to the State: that whereas this is *Ordo Divinus*, ³⁰⁰ the order that God hath established in this world, that every man should embrace a Calling, and walk therein; they who do not so, pervert Gods order: and they are S. *Pauls disorderly persons*.

This then being so, that the Holy Ghost by S. *Paul*, separates not onely from all spiritual Communion, but from all civil Conversation, all notorious sinners, and disorderly persons, how descends Christ to this facility, and easiness of conversation with Publicans and Sinners? For, (to speak a word by the way, of the Office of a Publican) though Customes, and Tributes, and Impositions were due to the Kings of Jewry, due in natural right, and due in legal right, fixed and estab- ³¹⁰ lished by that Law in *Samuel*; and so the Farmers of those Customes, and Collectors of those Tributes, in that respect not to be blamed, or ill thought of; and though in the Roman State, (under whose Government, at this time the Jews were) the Office of a Publican were an honourable Office, (for so that great Statesman and Orator tells us, *Flos Equitum Romanorum, Ornamentum Civitatis, Firmamentum Reipublicæ*) Men of the best Families and Extraction in the State, Men of the best Credit and Reputation in the State, Men of the best Revenues and Possession in the State, were Publicans; yet when the

1 Cor. 5.5

v. 11

2 Thes.
3.6 and 14

Cornel.
Lapid.

1 Sam. 8.15

Cicero

Romans govern'd *Jewry* as a Province, and that these honourable
³²⁰ Roman Publicans forbore to execute that Office in those remote parts,
 and making under-Farmers there, for the better advancing of that
 service, employed the Jews themselves, who best understood the ways
 and the persons: these Jews became more cruel and heavy to their
 Brethren, in these Exactions, then any strangers; and so, and justly,
 the most odious persons amongst them: and then why would Christ
 afford this conversation to these, and such as these, to Publicans and
 sinners? Christ was in himself a Dispensation upon any Law, because
 he was the Law-maker. But here he proceeded not in that capacity;
 he took no benefit of any Dispensation; he fulfilled the intention and
³³⁰ purpose of the Law; for the Laws therefore forbad conversation with
 sinners, lest a man should take infection by such conversation: so the
 Jews were forbidden to eat with the Gentiles; but it was, lest in eating
 with the Gentiles, they might eat of things sacrificed to Idols: so they
 were forbidden conversation with leprous persons, lest by such con-
 versation the disease should be propagated; but where the danger of
 infection ceas'd, all conversation might be open; and Christ was
 always far enough from taking any infection, by any conversation
 with any sinner. He might apply himself to them, because he could
 take no harm by them; but he did it especially, that he might do good
³⁴⁰ upon them. Some forbear the company of sinners, out of a singularity,
 and pride in their own purity, and say, with those in *Esay*, *Stand by*
thyself, come not near me, for I am holier then thou. But, *Bonus non*
est, qui Malos tolerare non potest, says S. *Augustine* upon those words,
Lilium inter spinas, That Christ was a Lilie, though he grew amongst
 Thorns. A Lilie is not the less a Lilie, nor the worse, nor the darker a
 Lilie, because it grows amongst Thorns. That man is not so good as
 he should be, that cannot maintain his own integrity, and continue
 good; or that cannot maintain his charity, though others continue
 bad. It was S. *Paul's* way, *I am made all things to all men, that I might*
³⁵⁰ *save some*. And in that place, which we mentioned before, where the
 Apostle names the persons, whom we are to forbear, amongst them,
 he names Idolators; and, as he does the rest, he calls even those Idola-
 tors, Brethren; *If any that is called a Brother, be an Idolator, &c.* In
 cases where we are safe from danger of infection, (and it lies much
 in our selves, to save our selves from infection) even some kind of

Exod.

34.[15]

Num. 5.[2]

65.5

Cant. 2.2

1 Cor. 9.22

1 Cor. 5.11

Idolators, are left by *S. Paul* under the name of Brethren; and some brotherly, and neighbourly, and pious Offices, belong to them, for all that. These faults must arm me to avoid all danger from them, but not extinguish all charity towards them. And therefore it was an unjust
³⁶⁰calumny in the Pharisees, to impute this for a fault to Christ, that he applied himself to these men; which is the next and last Circumstance in this first part, *The Calumny of these Pharisees*.

Now in the manner of this Calumny, there was a great deal of iniquity, and a great deal in the matter: For, for the manner; That which they say of Christ, they say not to Christ himself, but they whisper it to his servants, to his Disciples. A Legal and Juridical Accusation, is justifiable, maintainable, because it is the proper way for remedy: a private reprehension done with discretion, and moderation, should be acceptable too; but a privy whispering is always
³⁷⁰Pharisaical. The Devil himself, though he be a Lyon, yet he is a roaring Lyon; a man may hear him: but for a privy Whisperer, we shall onely hear of him. And in their plot there was more mischief; for, when Christs Disciples plucked ears of Corn, upon the sabbath, the Pharisees said nothing to those Disciples, but they come to their Master, to Christ, and they tell him of it: Here, when Christ eats and drinks with these sinners, they never say any thing to Christ himself, but they go to his servants, and they tell him of it. By privy whisperings and calumnies, they would aliene Christ from his Disciples, and his Disciples from him; the King from his Subjects by some tales,
³⁸⁰and the Subject from the King by other: and they took this for the shortest way to disgrace both their preaching, to discredit both their lives; to defame Christ for a Wine-bibber, and a loose Companion, and to defame his Disciples for prophane men, and Sabbath-breakers: for, *Cujus vita despicitur, restat ut ejus prædicatio contemnatur*, is an infallible inference and consequence made by *S. Gregory*; Discredit a mans life, and you disgrace his Preaching: Lay imputations upon the person, and that will evacuate and frustrate all his preaching; for whether it be in the corruption of our nature, or whether it be in the nature of the thing it self, so it is, if I believe the Preacher to be an ill
³⁹⁰man, I shall not be much the better for his good Sermons.

Thus they were injurious in the manner of their calumny; they were so too in the matter, to calumniate him therefore, because he

Calumnia

Matth. 12

Gregor.

11.12

applied himself to sinners. The Wise-man in *Ecclesiasticus* institutes his meditation thus: *There is one that hath great need of help, full of poverty, yet the eye of the Lord looked upon him for good, and set him up from his low estate, so that many that saw it, marvelled at it.* Many marvelled, but none reproached the Lord, chid the Lord, calumniated the Lord, for doing so. And if the Lord will look upon a sinner, and raise that bedrid man; if he will look with that eye, that

⁴⁰⁰ pierces deeper then the eye of heaven, the Sun, (and yet with a look of that eye, the womb of the earth conceives) if he will look with that eye, that conveys more warmth then the eye of the Ostrich, (and yet with a look of that eye, that Bird is said to hatch her young ones, without sitting) that eye that melted *Peter* into water, and made him flow towards Christ; and rarified *Matthew* into air, and made him flee towards Christ; if that eye vouchsafe to look upon a Publican, and redeem a *Goshen* out of an *Egypt*, hatch a soul out of a carnal man, produce a saint out of a sinner, shall we marvel at the matter? marvel so, as to doubt Gods power? shall any thing be impossible to God? or

⁴¹⁰ shall we marvel at the manner, at any way by which Christ shall be pleased to convey his mercy? *Miraris eum peccatorum vinum bibere, qui pro peccatoribus sanguinem fudit?* shall we wonder that Christ would live with sinners, who was content to die for sinners? Wonder that he would eat the bread and Wine of sinners, that gave sinners his own flesh to eat, and his own blood to drink? Or if we do wonder at this, (as, indeed, nothing is more wonderful) yet let us not calumniate, let us not mis-interpret any way, that he shall be pleased to take, to

Chrysolog.

Clem. Alex.

derive his mercy to any man: but, (to use *Clement of Alexandria's* comparison) as we tread upon many herbs negligently in the field,

⁴²⁰ but when we see them in an Apothecaries shop, we begin to think that there is some vertue in them; so howsoever we have a perfect hatred, and a religious despite against a sinner, as a sinner; yet if Christ Jesus shall have been pleased to have come to his door, and to have stood, and knock'd, and enter'd, and sup'd, and brought his dish, and made himself that dish, and seal'd a reconciliation to that sinner, in admitting him to that Table, to that Communion, let us forget the Name of Publican, the Vices of any particular profession; and forget the name of sinner, the history of any mans former life; and be glad to meet that man now in the arms, and to grow up with that man now

⁴³⁰ in the bowels of Christ Jesus; since Christ doth not now begin to make that man his, but now declares to us, that he hath been his, from all eternity: For in the Book of Life, the name of *Mary Magdalen* was as soon recorded, for all her incontinency, as the name of the blessed Virgin, for all her integrity; and the name of St. *Paul* who drew his sword against Christ, as soon as St. *Peter*, who drew his in defence of him: for the Book of life was not written successively, word after word, line after line, but delivered as a Print, all together. There the greatest sinners were as soon recorded, as the most righteous; and here Christ comes *to call, not the righteous* at all, *but only sinners to*
⁴⁴⁰ *repentance*. And so we have done with those pieces which constitute our first part; Christ by his personal presence justified feasting, and feasting in an Apostles house, and feasting with Publicans and sinners, though the Pharisees calumniated him, maliciously in the manner, injuriously in the matter; and we pass to our other part; from the Historical and Occasional, to the Catechistical, the Doctrinal Part.

The other Part, the Occasion, the Connexion was of the Text; and we cannot say properly that this Part, the answer is in the Text; for, indeed, the Text is in it: the Text it self is but a piece of that Answer, which Christ gives to these Calumniators. First, Christ does afford an
⁴⁵⁰ Answer even to Calumniators; for that is very often necessary: not onely because otherwise a Calumniator would triumph, but because otherwise a calumny would not appear to be a calumny. A calumny is fix'd upon the fame of a good man; he in a holy scorn, and religious negligence, pretermits it; and after, long after, the generation of those vipers come to say, In all this time, who ever denyed it? A seasonable and a sober answer interrupts the prescription of a calumny, discontinues the continual claim of a calumny, disappoints and avoids that Fine which the calumny levied, to bar all posterity, if no man arise to make an answer. Truly, there are some passages in the Legend of
⁴⁶⁰ Pope *Joan*, which I am not very apt to believe; yet, it is shrewd evidence, that in so many hundreds of years, six or seven, no man in that Church should say any thing against it: I would they had been pleas'd to have said something, somewhat sooner: for if there were slander mingled in the story, (and if there be, it must be their own Authors that have mingled it) yet slander it self should not be neglected. Christ does not neglect it; he justifies his conversation with these sinners:

Part II

*Respondet
Calumnie*

and he gives answers proportionable to the men, with whom he dealt. First, because the Pharisees pretended a knowledge and zeal to the Scriptures, he answers out of the Scriptures, out of the Prophet, Ose. 6.6. ⁴⁷⁰ *Misericordiam volo, Mercy is better then sacrifice*; and an Evangelical desire to do good upon sinners, better then a Legal inhibition to come near them. And Christ seems to have been so full of this saying of Ose, as that he says it here, where the Pharisees calumniate him to his disciples; and when they calumniate the disciples about the sabbath, he says it there too. He answers out of Scriptures, because they pretend a zeal to them; and then because the Pharisees were learned, and rational men, he answers out of Reason too, *The whole have no need of the Physician*: I come in the quality of a Physician, and therefore apply my self to the sick. For, we read of many blinde and lame, ⁴⁸⁰ and deaf and dumb, and dead persons, that came or were brought to Christ to be recovered; but we never read of any man, who being then in a good state of health, came to Christ to desire that he might be preserv'd in that state: The whole never think of a Physician; and therefore Christ, who came in that quality, applied himself to them that needed. And that he might give full satisfaction, even to Calumniators, every way, as he answer'd them out of Scriptures, and out of Reason; so because the Pharisees were States-men too, and led by Precedents and Records, he answers out of the tenour and letter of his Commission and Instructions, (which is that part of his answer ⁴⁹⁰ that falls most directly into our Text) *Veni vocare, I came to call not the righteous, but sinners to repentance*.

Venit actu

[Mat. 11.3]

First then, *venit*, he came, he is come: *venit actu*; he came in promise, often ratified before: now there is no more room for *John Baptist's* question, *Tunc ille, Art thou he that should come, or must we look for another?* For another coming of the same Messias, we do look, but not for another Messias; we look for none after him, no post-Messias; we joyn none, Saints nor Angels, with him, no sub-Messias, no vice-Messias. The Jews may as well call the history of the Flood Prophetical, and ask when the world shall be drown'd according to ⁵⁰⁰ that Prophecie; or the history of their deliverance from *Babylon* Prophetical, and ask when they shall return from thence to *Jerusalem*, according to that Prophecie, as seek for a Messias now amongst their Prophets, so long after all things being perform'd in Christ, which

were prophesied of the Messias; Christ hath so fully made Prophecie History.

Venit actu, He is really, personally, actually come; and then *venit sponte*, he is come freely, and of his own meer goodness: How freely? Come, and not sent? Yes, he was sent: *God so loved the world, as that he gave his onely begotten Son for it*; There was enough done to magnifie the mercy of the Father, in sending him. How freely then? Come and not brought? Yes, he was brought: *The holy Ghost overshadowed the blessed virgin*, and so he was conceiv'd: there was enough done to magnifie the goodness of the holy Ghost in bringing him. He came to his prison, he abhorr'd not the Virgins womb; and not without a *Mittimus*; he was sent: He came to the Execution; and not without a desire of Reprieve, in his *Transeat Calix, If it be possible, let this cup pass from me*; and yet *venit sponte*, he came freely, voluntarily, of his own goodness. No more then he could have been left out at the Creation, and the world made without him, could he have been sent into this world, without his own hand to the War-
rant, or have been left out at the decree of his sending. As when he was come, no man could have taken away his soul, if he had not laid it down; so, (if we might so speak) no God, no person in the Trinity, could have sent him, if he had not been willing to come. *Venit actu*, he is come; there's our comfort: *venit sponte*, he came freely; there's his goodness. And so you have the Action, *Venit*, He came.

The next is his Errand, his Purpose, what he came to do, *Venit vocare*, He came to call. It is not *vocatus*, That Christ came, when we call'd upon him to come: Man had no power, no will, no not a faculty to wish that Christ would have come, till Christ did come, and call him. For, it is not *Veni occurrere*, That Christ came to meet them who were upon the way before: Man had no pre-disposition in Nature, to invite God to come to him. *Quid peto, ut venias in me, qui non essem si non esses in me*? How should I pray at first, that God would come into me, whenas I could not onely not have the spirit of prayer, but not the spirit of life, and being, except God were in me already? Where was I, when Christ call'd me out of my Raggs, nay out of my Ordure, and wash'd me in the Sacramental water of Baptism, and made me a Christian so? Where was I, when in the loyns of my sinful
parents, and in the unclean act of generation, Christ call'd me into the

Venit

sponte

[Joh. 3.16]

[Luke 1.35]

[Mat. 26.39]

Vocare

Non

occurrere

August.

Covenant, and made me the childe of Christian parents? Could I call upon him, to do either of these for me? Or if I may seem to have made any step towards Baptism, because I was within the Covenant; or towards the Covenant, because I was of Christian parents: yet where was I, when God call'd me, when I was not, as though I had been, in the Eternal Decree of my Election? What said I for my self, or what said any other for me then, when neither I, nor they had any being? *God is found of them that sought him not: Non venit occurrere*, He came not to meet them who were, of themselves, set out before.

Isa. 65.1

Non Cogere

⁵⁵⁰ But then, *non venit cogere*, He came not to force and compel them, who would not be brought into the way: Christ saves no man against his will. There is a word crept into the later School, that deludes many a man; they call it *Irresistibility*; and they would have it mean, that when God would have a man, he will lay hold upon him, by such a power of grace, as no perversness of that man, can possibly resist. There is some truth in the thing, soberly understood: for the grace of God is more powerful then any resistance of any man or devil. But leave the word, where it was hatcht, in the School, and bring it not home, not into practice: for he that stays his conversion upon that,

⁵⁶⁰ God, at one time or other, will lay hold upon me by such a power of Grace, as I shall not be able to resist, may stay, till Christ come again, to *preach to the Spirits that are in prison*. Christ beats his Drum, but he does not Press men; Christ is serv'd with Voluntaries. There is a *Compelle intrare*, A forcing of men to come in, and fill the house, and furnish the supper: but that was an extraordinary commission, and in a case of Necessity: Our ordinary commission is, *Ite, prædicate; Go, and preach the Gospel*, and bring men in so: it is not, *Compelle intrare*, Force men to come in: it is not, Draw the Sword, kindle the Fire, winde up the Rack: for, when it was come to that, that men were

1 Pet. 3.19

Luk. 14.23

[Mark
16.15]

Mat. 22.10

⁵⁷⁰ forc'd to come in, (as that Parabolical story is reported in this Evangelist) *the house was fill'd*, and the supper was furnisht, (the Church was fill'd and the Communion-table frequented) but it was *with good and bad too*: for men that are forc'd to come hither, they are not much the better in themselves, nor we much the better assur'd of their Religion, for that: Force and violence, pecuniary and bloody Laws, are not the right way to bring men to Religion, in cases where there is

nothing in consideration, but Religion meerly. 'Tis true, there is a *Compellite Manere*, that hath all justice in it; when men have been baptiz'd, and bred in a Church, and embrac'd the profession of a
⁵⁸⁰ Religion, so as that their allegiance is complicated with their Religion, then it is proper by such Laws to compel them to remain and continue in that Religion; for in the Apostacy, and Defection of such men, the State hath a detriment, as well as the Church; and therefore the temporal sword may be drawn as well as the spiritual; which is the case between those of the Romish perswasion, and us: their Laws work directly upon our Religion; they draw blood meerly for that, ours work directly upon their allegiance, and punish only where pretence of Religion colours a Defection in allegiance. But Christs end being meerly spiritual, to constitute a Church, *Non venit*
⁵⁹⁰ *Occurrere*, as he came not to meet man, man was not so forward; so he came not to compel man, to deal upon any that was so backward; for, *Veni vocare, He came to call*.

Now, this *calling*, implies a voice, as well as a Word; it is by the Word; but not by the Word read at home, though that be a pious exercise; nor by the word submitted to private interpretation; but *by the Word preached*, according to his Ordinance, and under the Great Seal, of his blessing upon his Ordinance. So that *preaching* is this *calling*; and therefore, as if Christ do appear to any man, in the power of a miracle, or in a private inspiration, yet he appears but in
⁶⁰⁰ weakness, as in an infancy, till he speak, till he bring a man to the hearing of his voice, in a settled Church, and in the Ordinance of preaching: so how long soever Christ have dwelt in any State, or any Church, if he grow speechless, he is departing; if there be a discontinuing, or slackning of preaching, there is a danger of loosing Christ. *Adam* was not made in Paradise, but brought thither, call'd thither: the sons of *Adam* are not born in the Church, but call'd thither by Baptism; *Non Nascimur sed re-nascimur Christiani*; No man is born a Christian, but call'd into that state by regeneration. And therefore, as the Consummation of our happiness is in that, that we shall
⁶¹⁰ be call'd at last, into the Kingdom of Glory, in the *Venite Benedicti, Come ye blessed, and enter into your Masters joy*: so is it a blessed Inchoation of that happiness, that we are called into the Kingdom of

Veni vocare

August.

Grace, and made partakers of his Word and Sacraments, and other Ordinances by the way. And so you have his Action, and Errand, *He came*, and, *came to call*.

Non Justos
G. Nyssen.

The next, is the persons upon whom he works, whom he calls; where we have first the Negative, the Exclusive, *Non Justos, Not the righteous*. In which, *Gregory Nyssene* is so tender, so compassionate,

[Heb. 2.16] ⁶²⁰ should be excluded from possibility of salvation, as that he carries it wholly upon Angels: *Christ took not the nature of Angels*, Christ came not to call Angels: But this Exclusion falls upon men; What men? upon the righteous: Who are they? We have two Expositions,

Maldonat
Mat. 18.12

both of Jesuites, both good; I mean the Expositions, not the Jesuites: they differ somewhat; for, though the Jesuites agree well enough, too well, in State-business, in Courts, (how Kings shall be depos'd, and how massacred; how Kingdoms shall be deluded with Dispensations, and how invaded with Forces, they agree well enough) yet in Schools, and in Expositions, they differ, as well as others. The first, *Maldonat*, he ⁶³⁰ says, That as in that parable, where Christ says, that *the good shepherd left the ninety nine sheep, that had kept their pastures, and went to seek that one, which was strayed*, he did not mean, that there is but one sheep of a hundred, that does go astray; but that if that were the case, he would go to seek that one: so when Christ says here, *he came not to call the righteous*, he does not mean that there were any righteous; but if the world were full of righteous men, so that he might make up the number of his Elect, and fill up the rooms of the fallen Angels, out of them; yet he would come to call sinners too. The other

Barradas
August.

Jesuite *Barradas*, (not altogether *Barrabas*) he says, Christ said, *Non* ⁶⁴⁰ *Justos, Not the righteous*, because if there had been any righteous, he needed not to have come: according to that of *S. Augustine*, *Si homo non periisset, filius hominis non venisset*; If Man had not fallen, and lain irrevocably under that fall, the Son of God had not come to suffer the shame, and the pain of the Cross: so that they differ but in this; If there had been any righteous, Christ needed not to have come; and though there had been righteous men, yet he would have come; but in this, they, and all agree, that there were *none* righteous. None?

Rom. 8.30

Why, *whom he predestinated, those he called*; and were not they whom he predestinated, and elected to salvation, righteous? Even the

⁶⁵⁰ Elect themselves have not a constant righteousness in this world: such a righteousness, as does always denominate them, so, as that they can always say to their own conscience, or so as the Church can always say of them, This is a righteous man: No, nor so, as that God, who looks upon a sinner with the eyes of the Church, and considers a sinner, with the heart and sense of the Church, and speaks of him with the tongue of the Church, can say of him, then, when he is under unrepented sin, This man is righteous: howsoever, if he look upon him, in that Decree which lies in his bosom, and by which he hath infallibly ordain'd him to salvation, he may say so. No man here,

⁶⁶⁰ though Elect, hath an equal and constant righteousness; nay, no man hath any such righteousness of his own, as can save him; for howsoever it be made his, by that Application, or Imputation, yet the righteousness that saves him, is the very righteousness of Christ himself. S. *Hilaries* Question then, hath a full Answer, *Erant quibus non erat necesse ut veniret?* Were there any that needed not Christs coming? No; there were none; who then are these righteous? we answer with S. *Chrysostome* and S. *Hierome* and S. *Ambrose*, and all the stream of the Fathers; They are *Justi sua Justitia*, those who thought themselves righteous; those who relyed upon their own

⁶⁷⁰ righteousness; those who mistook their righteousness, as the *Laodiceans* did their riches; they said, *They were rich, and had need of nothing; and they were wretched, and miserable, and poor, and blind, and naked.* So, these men, *being ignorant of Gods righteousness, and going about to establish a righteousness of their own, have not submitted themselves to the righteousness of God;* that is, depend wholly upon the righteousness of Christ. He calls it *Suam, their righteousness*, because they thought they had a righteousness of their own; either in the faculties of Nature, or in the exaltation of those faculties by the help of the Law: And he calls it *Suam, their righteousness*,

⁶⁸⁰ because they thought none had it but they. And upon this Pelagian righteousness, it thought Nature sufficient without Grace; or upon this righteousness of the *Cathari*, the Puritans in the Primitive Church, that thought the Grace which they had received sufficient, and that upon that stock they were safe, and become impeccable, and therefore left out of the Lords Prayer, that Petition, *Dimitte nobis, Forgive us our trespasses;* upon this Pelagian righteousness, and this Puritan

Hilarie

Apoc. 3.17

Rom. 10.3

Peccatores

righteousness, Christ does not work. He left out the righteous, not that there were any such, but such as thought themselves so; and he took in sinners, not all effectually, that were simply so, but such as⁶⁹⁰ the sense of their sins, and the miserable state that that occasioned, brought to an acknowledgement, that they were so; *Non Justos, sed peccatores.*

Here then enters our Affirmative, our Inclusive, Who are called; *peccatores*: for here no man asks the Question of the former Branch: there we asked, Whether there were any righteous? and we found none; here we ask not whether there were any sinners, for we can finde no others, no not one. He came to call sinners, and only sinners; that is, only in that capacity, in that contemplation, as they were sinners; for of that vain and frivolous opinion, that got in, and got hold in the⁷⁰⁰ later School, That Christ had come in the flesh, though *Adam* had stood in his innocence; That though Man had not needed Christ as a Redeemer, yet he would have come to have given to man the greatest Dignity that Nature might possibly receive, which was to be united to the Divine Nature: of this Opinion, one of those Jesuites whom we named before, *Maldonat*, who oftentimes making his use of whole sentences of *Calvins*, says in the end, This is a good Exposition, but that he is an Heretick that makes it. He says also of this Opinion, That Christ had come, though *Adam* had stood; this is an ill Opinion, but that they are Catholicks that have said it. He came for sinners; for⁷¹⁰ sinners onely; else he had not come: and then he came for all kind of sinners: for, upon those words of our Saviours, to the High Priests and Pharisees, *Publicans and Harlots go into the Kingdom of Heaven before you*, good Expositors note, that in those two Notations, *Publicans* and *Harlots*, many sorts of sinners are implied: in the name of *Publicans*, all such, as by their very profession and calling, are led into tentations, and occasions of sin, to which some Callings are naturally more exposed then other, such as can hardly be exercised without sin; and then in the Name of *Harlots*, and prostitute Women, such as cannot at all be exercised without sin; whose very profession⁷²⁰ is sin: and yet for these, for the worst of these, for all these, there is a voice gone out, Christ is come to call sinners, onely sinners, all sinners. Comes he then thus for sinners? What an advantage had *S. Paul* then, to be of this *Quorum*, and the first of them; *Quorum Ego Maxi-*

Mat. 21.31

mus, That when Christ came to save sinners, he should be the greatest sinner, the first in that Election? If we should live to see that acted, which Christ speaks of at the last day, *Two in the field, the one taken, the other left*, should we not wonder to see him that were left, lay hold upon him that were taken, and offer to go to Heaven before him, therefore, because he had killed more men in the field, or robbed

Mat. 24.41

⁷³⁰ more men upon the Highway, or supplanted more in the Court, or oppressed more in the City? to make the multiplicity of his sins, his title to Heaven? Or, *two women grinding at the Mill, one taken, the other left*; to see her that was left, offer to precede the other into Heaven, therefore, because she had prostituted herself to more men, then the other had done? Is this *S. Pauls Quorum*, his Dignity, his Prudency; I must be saved, because I am the greatest sinner? God forbid: God forbid we should presume upon salvation, because we are sinners; or sin therefore, that we may be surer of salvation. *S. Pauls* title to Heaven, was, not that he was *primus peccator*, but *primus*

[1 Tim.
1.15]

⁷⁴⁰ *Confessor*, that he first accused himself, and came to a sense of his miserable estate; for that implies that which is our last word, and the effect of Christs calling, That whomsoever he calls, or how, or whensoever, it is *ad Resipiscentiam*, to repentance. It is not *ad satisfactionem*, Christ does not come to call us, to make satisfaction to the justice of God: he call'd us to a heavy, to an impossible account, if he call'd us to that. If the death of Christ Jesus himself, be but a satisfaction for the punishment for my sins, (for nothing less then that could have made that satisfaction) what can a temporary Purgatory of days or hours do towards a satisfaction? And if the torments of Purgatory

Non ad satisfactionem

⁷⁵⁰ it self, sustain'd by my self, be nothing towards a satisfaction, what can an Evenings fast, or an *Ave Marie*, from my Executor, or my Assignee, after I am dead, do towards such a satisfaction? Canst thou satisfie the justice of God, for all that blood which thou hast drawn from his Son, in thy blasphemous Oaths and Execrations; or for all that blood of his, which thou hast spilt upon the ground, upon the Dunghil, in thy unworthy receiving the Sacrament? Canst thou satisfie his justice, for having made his Blessings the occasions, and the instruments of thy sins; or for the Dilapidations of his Temple, in having destroyed thine own body by thine incontinency, and making

⁷⁶⁰ that, the same flesh with a Harlot? *If he will contend with thee, thou*

Job 9.3

canst not answer him one of a thousand: Nay, a thousand men could not answer one sin of one man.

*Non ad
Gloriam*

It is not then *Ad satisfactionem*; but it is not *Ad gloriam* neither. Christ does not call us to an immediate possession of glory, without doing any thing between. Our Glorification was in his intention, as soon as our Election: in God who sees all things at once, both entred at once; but in the Execution of his Decrees here, God carries us by steps; he calls us to Repentance. The Farmers of this imaginary satisfaction, they that sell it at their own price, in their Indulgencies, have⁷⁷⁰ done well, to leave out this Repentance, both in this text in *S. Matthew*, and where the same is related by *S. Mark*. In both places, they tell us, that Christ came *to call sinners*, but they do not tell us to what; as though it might be enough to call them to their market, to buy their Indulgencies. The Holy Ghost tells us; it is *to repentance*: Are ye to learn now what that is? He that cannot define Repentance, he that cannot spell it, may have it; and he that hath written whole books, great Volumes of it, may be without it. In one word, (one word will not do it, but in two words) it is *Aversio*, and *Conversio*; it is a turning from our sins, and a returning to our God. It is both: for in our⁷⁸⁰ Age, in our Sickness, in any impotencie towards a sin, in any satiety of a sin, we turn from our sin, but we turn not to God; we turn to a sinful delight in the memory of our sins, and a sinful desire that we might continue in them. So also in a storm at sea, in any imminent calamity, at land, we turn to God, to a *Lord, Lord*; but at the next calm, and at the next deliverance, we turn to our sin again. He onely is the true Israelite, the true penitent, that hath *Nathaniel's* mark, *In quo non est dolus, In whom there is no deceit*: For, to sin, and think God sees it not, because we confess it not; to confess it as sin, and yet continue the practise of it; to discontinue the practise of it,⁷⁹⁰ and continue the possession of that, which was got by that sin; all this is deceit, and destroys, evacuates, annihilates all Repentance.

[Joh. 1.47]

To recollect all, and to end all: Christ justifies feasting; he feasts you with himself: And feasting in an Apostles house, in his own house; he feasts you often here: And he admits Publicans to this feast, men whose full and open life, in Court, must necessarily expose them, to many hazards of sin: and the Pharisees, our adversaries, calumniate us for this; they say we admit men too easily to the Sacrament; with-

out confession, without contrition, without satisfaction. God in heaven knows we do not; less, much less then they. For Confession, we require publike confession in the Congregation: And in time of Sick-
⁸⁰⁰ness, upon the death-bed, we enjoyn private and particular Confession, if the conscience be oppressed: And if any man do think, that that which is necessary for him, upon his death-bed, is necessary, every time he comes to the Communion, and so come to such a confession, if any thing lie upon him, as often as he comes to the Communion, we blame not, we dissuade not, we dis-counsel not that tenderness of conscience, and that safe proceeding in that good soul. For Contrition, we require such a contrition as amounts to a full detestation of the sin, and a full resolution, not to relapse into that sin:
⁸¹⁰and this they do not in the Romane Church, where they have soupled and mollified their Contrition into an Attrition. For Satisfaction, we require such a satisfaction as Man can make to Man, in goods or fame; and for the satisfaction due to God, we require that every man, with a sober and modest, but yet with a confident and infallible assurance believe, the satisfaction given to God, by Christ, for all mankind, to have been given and accepted for him in particular. This Christ, with joy and thanksgiving we acknowledge to be come; to be come actually; we expect no other after him, we joyn no other to him: And come freely, without any necessity impos'd by any above him, and
⁸²⁰without any invitation from us here: Come, not to meet us, who were not able to rise, without him; but yet not to force us, to save us against our wills, but come to call us, by his Ordinances in his Church; us, not as we pretend any righteousness of our own, but as we confess our selves to be sinners, and sinners led by this call, to Repentance; which Repentance, is an everlasting Divorce from our beloved sin, and an everlasting Marriage and super-induction of our ever-living God.

Number 6.

Preached at S. Pauls, May 21. 1626.

I COR. 15.29. *ELSE, WHAT SHALL THEY DOE WHICH ARE BAPTIZED FOR THE DEAD? IF THE DEAD RISE NOT AT ALL, WHY ARE THEY THEN BAPTIZED FOR THE DEAD?*

I ENTRED into the handling of these words, upon Easter day; for, though the words have received divers Expositions, good and pervers, yet all agreed, that the words were an argument for the Resurrection, and that invited me to apply them to that Day. At that Day I entred into them, with *Origens* protestation, *Odit Dominus, qui festum ejus unum putat diem*, God hates that man, that thinks any holy-day of his lasts but one day, that never thinks of the Resurrection, but upon Easter day: And therefore I engaged my selfe willingly, according to the invitation, and almost the necessity of the¹⁰ words, which could not conveniently, (scarce possibly) be determined in one day, to returne againe and againe to the handling thereof. For, they are words of a great extent, a great compasse: The whole Circle of a Christian is designed and accomplished in them; for, here is first the first point in that Circle, our Birth, our spirituall birth, that is, Baptisme, *Why are these men thus baptized?* sayes the Text; And then here is the point, directly and diametrally opposed to that first point, our Birth, that is, Death, *Why are these men thus baptized for the dead?* sayes the Text; And then the Circle is carried up to the first point againe, to our Birth, in another Birth, in the Resurrection,²⁰ *Why are these men thus baptized for the dead, if there be no Resurrection?* So that if we consider the Militant and the Triumphant

Church, to be (as they are) all one House, and under one rooffe, here is first *Limen Ecclesiæ*, (as S. *Augustine* calls Baptisme) The Threshold of the Church, we are put over the Threshold, into the Body of the Church, by Baptisme, and here we are remembred of Baptisme, *Why are these men thus baptized?* And then here is *Chorus Ecclesiæ*, The Quire, the Chancell of the Church, in which all the service of God is officiated and executed; for we are made not onely hearers, and spectators, but actors in the service of God, when we come to beare
³⁰ a part in the Hymnes and Anthems of the Saints, by our Death, and here we are remembred of Death, *Why are these men thus baptized for the Dead?* And then, here is *Sanctum Sanctorum*, The innermost part of the Church, The Holy of Holyes, that is, the manifestation of all the mysterious salvation, belonging to soule and body, in the Resurrection, *Why are these men thus baptized for the dead, if there be no Resurrection?*

Our first dayes worke in handling these words, was to accept, and then to apply that, in which all agreed, that these words were an argument for the Resurrection; And we did both those offices; we
⁴⁰ did accept it, and so shew you, how the assurance of the Resurrection accrues to us, and what is the office of Reason, and what is the office of Faith, in that affayre; And then we did apply it, and so shew you divers resemblances, and conformities between naturall Death, and spirituall Death, and between the Resurrection of the body to glory at last, and the Resurrection of the soule by grace, in the way; and wherein they induced, and assisted, and illustrated one another: And those two miles made up that Sabbath dayes journey. When we shall returne to the handling of them, the next day, (which will be the last) we shall consider how these words have been mis-applied by
⁵⁰ our Adversaries of the Romane Church, and then the severall Expositions which they have received from sound and Orthodoxall men, that thence we may draw a conclusion, and determination for our selves; And in those two miles, wee shall also make up that Sabbath Dayes journey, when God shall be pleased to bring us to it. This dayes Exercise shall be, to consider that very point, for the establishment whereof, they have so detorted, and mis-applied these words, which is their Purgatory, That this Baptisme for the Dead must necessarily prove Purgatory, and their Purgatory.

So then this Dayes Exercise will bee meerely Polemicall, the handling of a Controversie; which though it be not alwayes pertinent, yet neither is it alwayes unseasonable. There was a time but lately, when he who was in his desire and intension, the Peace-maker of all the Christian world, as he had a desire to have slumbred all Field-drums, so had he also to have slumbred all Pulpit-drums, so far, as to passe over all impertinent handling of Controversies, meerly and professedly as Controversies, though never by way of positive maintenance of Orthodoxall and fundamentall Truths; That so there might be no slackning in the defence of the truth of our Religion, and yet there might bee a discreet and temperate forbearing of personall, and especially of Nationall exasperations. And as this way had piety, and peace in the worke it selfe, so was it then occasionally exalted, by a great necessity; He, who was then our hope, and is now the breath of our nostrils, and the Anointed of the Lord, being then taken in their pits, and, in that great respect, such exasperations the fitter to be forborne, especially since that course might well bee held, without any prevarication, or cooling the zeale of the positive maintenance of the religion of our Church. But things standing now in another state, and all peace, both Ecclesiasticall and Civill, with these men, being by themselves removed, and taken away, and hee whom we feared, returned in all kinde of safety, safe in body, and safe in soule too, whom though their Church could not, their Court hath catechised in their religion, that is, brought him to a cleere understanding of their Ambition, (for Ambition is their Religion, and *S. Peters* Ship must saile in their Fleets, and with their winds, or it must sink, and the Catholique and Militant Church must march in their Armies, though those Armies march against Rome it selfe, as heretofore they have done, to the sacking of that Towne, to the holding of the Pope himselfe in so sordid a prison, for sixe moneths, as that some of his nearest servants about him died of the plague, to the treading under foot Priests, and Bishops, and Cardinals, to the dishonouring of Matrons, and the ravishing of professed Virgins, and committing such insolencies, Catholiques upon Catholiques, as they would call us Heretiques for beleeving them, but that they are their owne Catholique Authors that have written them) Things being now, I say, in this state, with these men, since wee heare that Drums

beat in every field abroad, it becomes us also to returne to the brasing and beating of our Drums in the Pulpit too, that so, as *Adam* did not onely dresse Paradise, but keepe Paradise; and as the children of God, did not onely build, but build with one hand, and fight with
¹⁰⁰ another; so wee also may employ some of our Meditations upon supplanting, and subverting of error, as well as upon the planting, and watering of the Truth. To which purpose I shall prepare this day, for the vindicating and redeeming of these words from the Adversary, (which will bee the worke of the next day) by handling to day that point, for which they have misapplied them, which is Purgatory, and the mother, and the off-spring of that; for what can that generation of vipers suck from this Text, which is not, *If there be no such Purgatory, but, If there be no such Resurrection, why then are these men baptized for the dead? Heaven and earth shall passe away*, saith
¹¹⁰ Christ, *but my word shall not passe away*. But rather then Purgatory shall passe away, his word must admit such an Interpretation, as shall passe away, and evacuate the intention and purpose of the Holy Ghost therein. How much of the earth is passed away from them, wee know, who acknowledge the mercy, and might, and miracle of Gods working, in withdrawing so many Kingdomes, so many Nations of the earth, in so short time, from the obedience, and superstition of Rome, as that if Controversies had been to have been tried by number, they would have found as many against them, as with them; so much of the earth is passed from them. How much of heaven
¹²⁰ is passed from them, that is, how much lesse interest and claime to heaven they can have now, when God hath afforded them so much light, and they have resisted it, then when they were in so great a part, under invincible ignorance, God onely, who is the onely Judge in such causes, knowes; and he, of his goodnesse, enlarge their title to that place, by their conversion towards it. But how much soever of earth or heaven passe away, they will not lose an acre, an inch of Purgatory; For, as men are most delighted with things of their owne making, their owne planting, their owne purchasing, their owne building, so are these men therefore inamoured of Purgatory: Men
¹³⁰ that can make Articles of faith of their owne Traditions, (And as men to elude the law against new Buildings, first build sheds, or stables, and after erect houses there, as upon old foundations, so these

Matt. 24.35

men first put forth Traditions of their owne, and then erect those Traditions into Articles of faith, as ancient foundations of Religion) Men that make God himselfe of a piece of bread, may easily make Purgatory of a Dreame, and of Apparitions, and imaginary visions of sick or melancholike men.

Divisio

It may then be of use to insist upon the survey of this building of theirs, in these three considerations. First, to looke upon the foundation, upon what they raise it, and that is Prayer for the Dead, and that is the Grand-mother Error; And then upon the Building it selfe, Purgatory it selfe, and that is the Mother; And lastly upon the out-houses, or the furniture of this Building, and that is Indulgences, which are the children, the issue of this mother, and not such children as draw their parents dry, but support and maintaine their parents; for, but for these Indulgences, their prayer for the Dead, and their Purgatory would starve; And starve they must all, if they can draw their maintenance from no other place but this, *Why are these men baptized for the dead?*

1 part.
Oratio pro
mortuis

¹⁵⁰ First then for the first of these three parts, The foundation, the Grand-mother, Prayer for the Dead; The most tender Mother, the most officious Nurse, cannot have a more particular care, how a new-borne child shall be washed, or swathed, or fed, when they consider every drop of water, every clout, every pin that belongs to it, then God had of his Infant Church, when he delivered it over to her foster-fathers, her nursing fathers, her god-fathers, *Moses* and *Aaron*, and bound them by his instructions, in every particular, as he prescribed them. How many directions he gave, what they should eate, what they should weare, how often they should wash, what they should
¹⁶⁰ doe, in every religious, in every civill action, and yet never, never any mention, any intimation, never any approach, any inclination, never any light, no nor any shadow, never any colour, any colourableness of any command of prayer for the Dead. In all the Law, no precept for it; And this might imply a weaknesse in Gods government, in so particular a law no precept of so important a duty: In all the History no example; And this might imply ill luck at least, in so large a story no Precedent of an Office so necessary: In all the Gospell no promise annexed to it; And this doth not imply, but manifest a con-

clusion against it, an exclusion of it. There being then no precept,
¹⁷⁰ no precedent, no promise for it, how came it into use and practise amongst the Jewes?

After the Jewes had been a long time conversant amongst the Gentiles, and that as fresh water approaching the Sea, contracts a saltish, a brackish tast, so the Jewes received impressions of the customes of the Gentiles, who were ever naturally enclined to this mis-devotion, and left-handed piety, of praying for the Dead. In the faintnesse, and languishing of their Religion, when they were much declined from the exact observation thereof, then, in the time of the Maccabees entred that one example, which hath raised such a dust, and blinded so many
¹⁸⁰ eyes. We have mention of many funeralls before that, and after that of many too, even in the time when Christ was upon the earth, and yet never mention of prayer for the dead, but in this one place of this booke; I doe not say, in this one story, (for in this story reported by *Iosephus*, there is no mention of it) but in this one booke. That is true that I have read, that after Christs time, the Rabbins laid hold upon it, and brought it into custome; And that is true which I have seene, that the Jewes at this day continue it in practise; For when one dies, for some certaine time after, appointed by them, his sonne or some other neere in blood or alliance, comes to the Altar, and
¹⁹⁰ there saith and doth some thing in the behalfe of his dead father, or grandfather respectively. But all this they have drawne into practise, from this one place, from this booke, from which booke the same Rabbins draw a justification of a mans killing himselfe, because in this booke they find an example of that in *Razis*: The Rabbins tooke no better a ground for their prayer for the dead, then for selfe-homicide, onely matter of fact, out of a Historicall booke, which themselves did not beleewe to be Canonically. But how took this hold of Christians?

That which wrought upon the Jewes, prevailed upon the new
²⁰⁰ Christians too; for the greatest part of them, by much, being Gentiles, (for few amongst the Jewes, in comparison, were converted to the Christian religion) they which came from Gentilisme, retained still many impressions of such things as they had been formerly accustomed unto. And as the Fathers of the Church then, out of an in-

Iudæi

2 Macc.
 14.37

Christiani

dulgence to these new Convertits, did suffer and tolerate the practise of many things, which these Gentiles brought with them; (as indeed a great part of the ceremonies of the Christian Church are of that nature, and of such an admission, Things, which rather then avert their new Convertits from comming to them, by an utter abolishing²¹⁰ of all parts of their former religion, and worship of their gods, those blessed Fathers thought fitter to retaine, and turne to some good use, then altogether to take them away) As in other things, so also in this prayer for the dead, to which they, as Gentiles, had been formerly accustomed, the Fathers did not oppose it with any peremptory earnestnesse, with any vehement diligence, partly because the thing it selfe argued and testified a good, and tender, and pious affection; (and though God doe not ground his Decrees upon any disposition in mans nature, yet in the execution of his Decrees, God as hee works in his Church, loves to work upon a good natur'd man) and partly²²⁰ also, because this practise, being but a practise onely, and no Dogmaticall constitution, might be (as it was in the first practise thereof) without shaking any foundation, or wounding any Article of the Christian Religion; And lastly, (that wee may speake truth, with that holy boldnesse which belongs to the truth) because it was a long time before the Fathers came to a cleere understanding of the state of the soule, departed out of this life: for though they never doubted of the certaine performance of Gods promises, That all that die in him, do rest in him, yet where, and how this rest was communicated to them, admitted more clouds then they²³⁰ could at all times dispell and scatter, some arising from Philosophers, some from Heretiques, some from ignorance, some from heat of Disputation.

Tertul.

So then, at first it was a weed that grew wild in the open field, amongst the Gentiles; Then because it bore a pretty flower, the testimony of a good nature, it was transplanted into some Gardens, and so became a private opinion, or at least a practise amongst some Christians; And then it spred it selfe so far, as that *Tertullian*, and he first of any takes knowledge of it, as of a custome of the Church; And truly this of *Tertullian* is very early, within little more then two²⁴⁰ hundred years after Christ. But as *Tertullian* shews us an early birth of it, so he tells us enough, to shew us, that it should not have been

long liv'd, when he acknowledges that it had no ground in Scripture, but was onely a custome popularly, and vulgarly taken up. But *Tertullian* speaks of more then Prayer; he speaks of oblations and sacrifices for the dead; It is true, he does so; but it is of oblations and sacrifices far from the propitiatory sacrifice of the Masse, for *Tertullian* makes a woman the Priest in his sacrifice: *Offert uxor*, sayes he, *annuis diebus dormitionis mariti*, The wife offers every yeare upon the day of her husbands death; that is, every yeare upon that
²⁵⁰ day, she gives a dole and almes to the poore, as the custome was to doe in memory of dead friends.

This being then but such a custome, and but so induc'd, why did none oppose it? Why it was not sufficiently opposed, I have intimated some reasons before: The affection of those that did it, who were (though mistaken in the way) piously affected in the action, And then the harmlesnesse in the thing it self at first, And then partly a loathnesse in the Fathers to deter the Gentiles from becomming Christians, And partly a cloud and darknesse of the state of the soule after death. Yet some did oppose it; But some not early enough, and
²⁶⁰ some not earnestly enough; And some not with much successe, because they were not otherwise *Integræ famæ*, They were not thought sound in all things, and therefore they were beleev'd in nothing; which was *Aerius* his case, who did oppose it; but because *Aerius* did not come home to all truths, he was not hearkned unto, in opposing any error. Otherwise at that time, *Epiphanius* had a faire occasion offered, to have opposed this growing custome, and to have rectified the Church in a good measure therein, about an hundred years after *Tertullian*: For then *Aerius* opposed it directly; but because he proceeded upon false grounds, That since it was come to that, That the
²⁷⁰ most vicious man, the most enormous sinner, might be saved after his death, by the prayers and devotions of another man, there remained no more for a Christian to doe, but to provide such men in his life, to doe those offices for him after his death, and so he might deliver himselfe from all the disciplines, and mortifications, and from the anguishes, and remorse, and vexations of conscience which the Christian Religion induces and requires, *Epiphanius* discerning the advantage that *Aerius* had given, by imputing things not throughly true, he places his glory, and his triumph, onely in over-throwing

Aerius
Epiphanius

Aerius his ill grounded arguments, and takes the question it selfe,
²⁸⁰ and the danger of the Church, no farther to heart then so. And therefore when *Aerius* asks, Can prayers for the dead be of any use? *Epiphanius* sayes, Yes, they may be of use, to awaken and exercise the piety and charity of the living; and never speaks to that which was principally intended, whether they could be of any use to the dead. So when *Aerius* asks, Is it not absurd to say, That all sins may be remitted after death? *Epiphanius* sayes, No man in the Church ever said, That all sins may be remitted after death, and never cleares the maine, whether any sin might. And yet with all advantages, and modifications, *Epiphanius* lodges it at last, but upon custome, *Nec*
²⁹⁰ *enim præceptum Patris, sed institutum matris habemus*, sayes he, For this which we doe, we have no commandment from God our Father, but onely an Institution, implied in this Custome, from the Church our Mother.

Chrysost.

But then it grew to a farther height; from a wild flower in the field, and a garden flower in private grounds, to be more generally planted, and to be not onely suffered by many Fathers, but cherished and watered by some, and not above forty years after *Epiphanius*, to be so far advanced by S. *Chrysostome*, as that he assignes, though no Scripture for it, yet that which is nearest to Scripture, That it was an
³⁰⁰ Apostolicall Constitution. And truly, if it did clearly appeare to have been so, A thing practised, and prescribed to the Church, by the Apostles, the holy Ghost were as well to be beleaved in the Apostles mouthes, as in their pens; An Apostolicall Tradition, that is truly so, is good evidence. But because those things doe hardly lie in prooffe, (for that which hath been given for a good Rule of Apostolicall Traditions, is very defective, that is, That whatsoever hath been generally in use in the Church, of which no Author is known, is to be accepted for an Apostolicall Tradition, for so that *Ablutio pedum*, The washing of one anothers feet after Christs example, was in so generall use,
³¹⁰ that it had almost gained the dignity of being a Sacrament; And so was also the giving of the Sacrament of the Body and Bloud to children newly baptized, and yet these, though in so generall use, and without any certaine Author, are not Apostolicall Traditions) Therefore we must apply S. *Augustines* words to S. *Chrysostome*, *Lege ex Lege, ex Prophetis, ex Psalmis, ex Euangelio, ex Apostolicis literis,*

& *credemus*, Read us any thing out of the Law, or Prophets, or Psalmes, or Gospel, or Epistles, and we will beleve it. And we must have leave to return S. *Augustines* words upon S. *Augustine* himselfe, who hath much assisted this custome of praying for the dead, *Lege*
³²⁰ *ex Lege, &c.* Read it out of the Scriptures, and we will beleve it; for S. *Augustine* does not pretend any other place of Scripture, then this of the Maccabees, and (not disputing now what credit that Book had with S. *Augustine*) certainly it fell not within this enumeration of his, The Maccabees are neither Law, nor Prophets, nor Psalms, nor Gospel, nor Epistle.

Beloved, it is a wanton thing for any Church, in spirituall matters, to play with small errors; to tolerate, or wink at small abuses, as though it should be alwayes in her power to extinguish them when she would. It is Christs counsell to his Spouse, that is, the Church,
³³⁰ *Capite vulpes parvulas*, Take us the little foxes, for they destroy the Vine; though they seeme but little, and able to doe little harme, yet they grow bigger and bigger every day; and therefore stop errors before they become heresies, and erroneous men before they become formall heretiques. *Capite*, sayes Christ, Take them, suffer them not to goe on; but then, it is *Capite nobis*, Take us those foxes, Take them for us, The bargain is betweene Christ and his Church. For it is not *Capite vobis*, Take them to your selves, and make your selves Judges of such doctrinall matters, as appertaine not to your cognizance; Nor it is not *Cape tibi*, Take him to thy selfe, spy out a Recusant, or a
³⁴⁰ man otherwise not conformable, and take him for thy labour, beg him, and spoile him, and, for his Religion, leave him as you found him; Neither is it *Cape sibi*, Take him for his ease, that is, compound with him easily, and continue him in his estate and errors, but *Cape nobis*, Take him for us, so detect him, as he may thereby be reduced to Christ and his Church.

Neither onely this counsel of Christ to his Church, but that commandment of God in *Leviticus* is also applyable to this, *Non misereberis pauperis in iudicio*, Thou shalt not countenance a poore man in his cause, Thou shalt not pity a poore man in judgement. Though
³⁵⁰ a new opinion may seeme a poore opinion, able to doe little harme, though it may seem a pious and profitable opinion, and of good use, yet *In iudicio*, if it stand in judgement, and pretend to be an article

Lev. 19.15
 Exod. 23.3

of faith, and of that holy obligation, matter necessary to salvation, *Non misereberis*, Thou shalt not spare, thou shalt not countenance this opinion upon any collaterall respect, but bring it to the onely tryall of Doctrines, the Scriptures. In the beginning of the Reformation in Germany, there arose a sect, whom they called Interimists, and Adiaphorists, who, upon a good pretence, were like to have done a great deale of mischief: They said, Since all the hope of a Reformation that we can promise our selves, must come from a generall Councell, and of such a Councel we can have no hope but by the Pope, it were impertinent, and dis-conducing to our owne ends, to vex or exasperate the Pope, in this Interim, till the Councel be settled, and so the Reformation put into a way; and in the Interim, for this short time till the Councel, these *Adiaphora*, the indifferent things, (in which mild word they involved all the abuses, and all the grievances that were complained of) may be well enough continued. But if they had continued so long, they had continued yet; If they had spared their little foxes then, they had destroyed their vines; If they
³⁶⁰ had pitied the poore in judgement, the cause had been judged against them; If they had reprieved those abuses for a time, they had got a pardon for ever: And therefore blessed were they in taking those children, and dashing them against the stones, In taking those new-born opinions, and bringing them to the true touch-stone of all Doctrines, *An ab initio*, whether they had been from the beginning, or could consist with the Scriptures.

Neither doth this counsel of Christs, *Take us these little foxes*, nor this commandment of God, *Thou shalt not pity the poor in judgment*, determine it self in the Church, or in the publique only,
³⁸⁰ but extends it self (rather contracts it self) to every particular soul and conscience. *Capite vulpeculas*, Take your litle foxes, watch your first inclinations to sins, for if you give them suck at first, if you feed them with the milke and hony of the mercy of God, it shall not be in your power to weane them when you would, but they will draw you from one to another extreme, from a former presumption to a future desperation in Gods mercy. So also *Non misereberis*, *Thou shalt not pity the poore in judgement*; now that thou callest thy selfe to judgement, and thy conscience to an examination, thou shalt not pity any sin, because it pretends to be a poore sin, either poore so,

³⁹⁰ that it cannot much endanger thee, not much encumber thee, or poore so, as that it threatens thee with poverty, with penury, with disability to support thy state, or maintaine thy family, if thou entertaine it not. Many times I have seene a suitor that comes *in forma pauperis*, more trouble a Court, and more importune a Judge, then greater causes, or greater persons: And so may such sins as come *in forma pauperis*, either way, That they plead poverty, That they can doe little harme, or threaten poverty if they be not entertained. Those sins are the most dangerous sins, which pretend reason why they should be entertained: for sinnes which are done meerely out of infirmity, or ⁴⁰⁰ out of the surprisall of a tentation, are (in comparison of others) done as sins in our sleep; but in sins upon deliberation, upon counsell, upon pretence of reason, we doe see the wisdom of God, but we set our wisdom above his, we do see the law of God, but we insert and interline *non obstantes* of our own, into Gods Law.

If therefore thou wilt corruptly and vitiously, and sinfully love another, out of pity, because they love thee so; If thou wilt assist a poore man in a cause, out of pretence of pity, with thy countenance and the power of thy place, that that poore man may have something, and thou the rest that is recovered in his right; If thou wilt embrace ⁴¹⁰ any particular sin out of pity, lest thy Wife and Children should be left unprovided; If thou have not taken these little foxes, that is, resisted these tentations at the beginning, yet *Nunc in iudicio*, now that they appeare in judgement, in examination of thy conscience, *Non misereberis*, Thou shalt not pity them, but (as *Moses* speaks of false Prophets, and by a faire accommodation of all bewitching sins, with pleasure or profit) *If a Dreamer of Dreames have given thee a signe, and that signe be come to passe*; If a sin have told thee, it would make thee rich, and it have made thee rich; *yet if this Dreamer draw thee to another God*, If this profit draw thee to an Idolatrous, that is, to ⁴²⁰ an habituall love of that sin, (for *Tot habemus recentes Deos, quot vitia*, sayes S. Hieron, Every man hath so many Idols in him, as he hath habituall sins) yet, *Though this dreamer* (as God proceeds there) *be thy brother, or thy son, or thy friend which is as thine owne soule*, How neare, how deare, how necessary soever this sin be unto thee, *Non misereberis*, sayes *Moses*, *Thine eye shall not pity that Dreamer, thou shalt not keepe him secret, but thine owne hand shall be upon*

Deut. 13.[1]

Hieron.

him to kill him; And so of this pleasurable, or profitable sin, *Non misereberis*, Thou shalt not hide it, but poure it out in Confession; *Non misereberis*, Thou shalt not pardon it, no nor reprieve it, but
⁴³⁰ destroy it, for the practise presently; *Non misereberis*. Thou shalt not turne out the Mother, and retaine the Daughter, not leave the sin, and retaine that which was sinfully got, but deuest all, roote, and body, and fruits, by confession to God, by contrition in thy selfe, by restitution to men damnified; Else, that will fall upon thee and thy soule, which fell upon the Church, That because they did not take their little foxes, they endangered the whole vine; Because they did pity the poore in judgement, that is, (as *S. Augustine* sayes) they were loath to wrastle with the people, or force them from dangerous customes, they came from that supine negligence, in tolerating prayer
⁴⁴⁰ for the Dead, to establish a doctrinall point of Purgatory; and for both, prayer for the Dead, and Purgatory, they detort this text, *Else*, that is, if no Purgatory, *why then are these men baptized for the Dead?*

2 Part

As in the Old Testament there is no precept, no precedent, no promise for prayer for the Dead, So in the Old Testament they confesse, there was no Purgatory; no such place, as could purifie a soule to that cleannesse, as to deliver it up to Heaven; For thither, to Heaven, no soule, say they, had accesse, till after Christs ascension. But as the first mention of prayer for the dead was in time of the Maccabees, so much about the same time was the first stone of Purgatory laid; and

Plato
Tertul.

⁴⁵⁰ laid by the hands of *Plato*. For, *Hæreticorum Patriarchæ, Philosophi*, sayes *Tertullian*, The Philosophers were the Patriarchs of Heretiques, evermore they had recourse to them. And then, *Plato* being the Author of Purgatory, we cannot deny, but that the Greeke Church did acknowledge Purgatory, that is, that Greeke Church, of which *Plato* is a Patriarch; for, for the Christian Greeke Church, that never acknowledged Purgatory, so as the Roman, that is, A place of torment, from which our prayers here, might deliver soules there. But yet *Platoes* invention, or his manner of expressing it, tooke such roote

Eusebius
Anno 326

and such hold, as that *Eusebius*, when he comes to speake of Purgatory,
⁴⁶⁰ delivers it in the very words of *Plato*, and makes *Platoes* words his words, and *Plato* his Patriarch, for the Greeke Church. The Latin Church had Patriarchs too for this Doctrine; though not Philosophers, yet Poets; for of that which *Virgil* sayes of Purgatory, *Lactantius* sayes,

Virgil

propemodum vera, *Virgil* was very neere the truth, *Virgil* was almost a Catholique, but then later men say, *Haec prorsus vera*, This is absolutely true that *Virgil* sayes, and *Virgil* is a perfect, a downe-right Catholique; for an upright Catholique, in the point of Purgatory, were hard to finde.

Lactantius
Anno 290

These then are the first Patriarchs of the Greek and Latin Church,
⁴⁷⁰ Philosophers, and Poets; And when it came farther, to Christians, it gained not much at first; for the first mention of Purgatory amongst Christians hath this double ill lucke, that first it is in a Booke which no side beleeves, the Booke called *Pastor*, whose Author is said to bee *Hermes*, and he fancied to be *S. Pauls* Disciple; And then that which is said of Purgatory in that Booke, is put into an old womans mouth, and so made an old wives tale; she tels that she had a vision, of stones fallen from a towre, and then mended after they were fallen, and laid in the building againe: And this Towre must be the Church, and these fallen stones must be soules in Purgatory, and then they must be
⁴⁸⁰ made fit to be placed in the uppermost part of the building, in the Triumphant Church.

Hermes

But to consider this plant in better grounds, then Philosophers, or Poets, or old wives tales, or supposititious books, amongst men of more waight and gravity; *Clement* of Alexandria, within little more then two hundred yeares after Christ, spake doubtfully, uncertainly, suspiciously, disputably of Purgatory; And within twenty yeares after him, *Origen*, who was evermore transported beyond the letter, upon mysteries, somewhat directly. But yet when all is done, *Origen*s Purgatory is a purgatory, that would do them no good; for it would
⁴⁹⁰ bring them in no money; and they could be as well content that there were none, as that it were nothing worth; except they may have the letting and setting of Purgatory at their price, they care not though it were pulled downe. And *Origen*s Purgatory is such a purgatory as the best men must come into it, even Martyrs themselves, that are re-baptized in their owne blood, (and will this purgatory serve their turnes?) And it is such a purgatory, as the worst of all, even the Devill himselfe may, and shall get out of it; And will this purgatory serve their turnes? Neither is this an error peculiar to *Origen*, That all soules must passe through Purgatory, but common with others of
⁵⁰⁰ the Fathers too; *Sive Paulus, sive Petrus*, sayes *Origen*, whether it be

Clem. Alex.

Origen

Ambrose S. *Paul*, or S. *Peter*, thither he must come, And *sive Petrus, sive Iohannes*, sayes S. *Ambrose*, whether it be the Disciple that loved Christ, S. *Peter*, or the Disciple whom Christ loved, S. *Iohn*, thither he must come; And S. *Hilary* extends it farther, he drawes in the blessed Virgin *Mary* her selfe into purgatory. And that we may see cleerely, that that Purgatory which the Fathers intended, is not the Purgatory now erected in the Roman Church, S. *Ambrose* consigns to his Purgatory, even the Patriarchs and Prophets of the Old Testament; *Igne filii Levi, igne Ezeziel, igne Daniel*, The holiest generation, the Sons of *Levi*, and the greatest of the Prophets must passe through this fire: And will such a purgatory serve their turnes, as was kindled in the Old Testament?

Interrogant Well; They are very loath to be put to their speciall plea, very loath
 nos to answer, what Purgatory of the Fathers they will stand to; They would not be put to answer; They chuse rather to interrogate us; and they ask us, Since the Fathers are so pregnant, so frequent in the name of Purgatory, one Purgatory or other, will you beleeeve none? None, upon the strength of that argument, that the Fathers mention Purgatory, except they will assigne us a Purgatory, in which those Fathers
 520 agree, and agree it to be matter of faith, to beleeeve it; for from how many things, which passe through the Fathers, by way of opinion, and of discourse, are they in the Romane Church departed, onely upon that, That the Fathers said it, but said it not Dogmatically, but by way of discourse, or opinion. But then they aske us againe, Since it is cleare that they did use prayer for the dead, what could they meane by those prayers, but a Purgatory, a place of torment, where those soules needed helpe, and from whence those prayers might helpe them? What could they meane els? Certainly, we cannot tell them, what they meant; If they should aske them, who made those prayers,
 Ambrose 530 they could hardly tell them. If a man should have surprized S. *Ambrose* at his prayers, and stood behinde him, and heard him say, *Non dubitamus, etiam Angelorum testimoniis credimus*, Lord, I cannot doubt it, for thou by thine Angels hast revealed it unto me, *Fide ablutum, aeterna voluptate perfrui*, That my dead Master the Emperour, was baptized in his faith, and is now in possession of all the joyes of heaven, and yet have heard S. *Ambrose* say, sometimes to God, sometimes to his dead Master, *Si quid preces*, if my prayers may

prevaile with thee O God, and then, *Oblationibus vos frequentabo*, I will waite upon you daily with my Oblations, I will accompany you
⁵⁴⁰ daily with my Sacrifices; And for what? *Vt des, Domine, requiem*, That thou, O Lord, wouldest afford rest, and peace, and salvation to that soule; And if this man after all this, should have asked S. *Ambrose*, What he meant to pray for him, of whose present beeing in heaven he was already assured? surely S. *Ambrose* could have given no such answer, as would have implied a confession, or an argument for Purgatory; But S. *Ambrose* is likely to have said to him, as he does say there, *Est in piis affectibus quædam flendi voluptas*, In tender hearts, and in good natures, there is a kinde of satisfaction, and more then that, a holy voluptuousnesse in weeping, in lamenting, in de-
⁵⁵⁰ ploring the losse of a friend; *In commemoratione amissi acquiescimus*, Let me alone, give me leave to thinke of my lost Master some way, by speaking with him, by speaking of him, by speaking for him, any way, I finde some ease, some satisfaction in commemorating and celebrating of him; But all this would not have amounted to an argument for Purgatory. So also if a man should have found S. *Augustine* in his Meditations after his Mothers death, and heard him say, *Pro peccatis Matris meæ deprecor te*, Lord, I am a suiter now for my Mothers sinnes; *Exaudi Domine, propter medicinam vulnerum tuorum*, Heare me, O Lord, who acknowledge no other *Balsamum*,
⁵⁶⁰ then that which drops out of thy wounds, *Dimitte Domine, Domine obsecro*, Pardon her, O Lord, O Lord pardon her all her sinnes; And then should have heard S. *Augustine*, with the same breath, and the same sigh, say, *Credo quòd jam feceris, quæ rogo*, Lord, I am faithfully assured, that all this is already done, which I pray for; and then should have asked S. *Augustine*, What he meant to pray for that which was already done? S. *Augustine* could but have said to him, as he does to God there, *Voluntaria oris mei accipe Domine*, Accept O Lord, this voluntary, though not necessary Devotion. But if a man would have pressed either of them for a full reason of those prayers,
⁵⁷⁰ it would have been hard for him to have received it. They prayed for the Dead, and they meant no ill, in doing so; but what particular good they meant, they could hardly give any farther account, but that it was, if not an inordinate, yet an inconsiderate piety, and a Devotion, that did rather transport them, then direct them.

August.

Chrysost. These then prayed for the dead, and yet confessed those whom they prayed for, to be then in heaven; S. *Chrysostome* prays for others, and yet beleeves them to be in Hell; *Potest infideles de Gehenna dimittere*, sayes he, *sed fortè non faciet*, God can deliver an unbelieving soule out of hell, perchance he will not, sayes he, but I cannot tell, and there-
 Gregory ⁵⁸⁰fore I will try. And yet S. *Gregory* absolutely forbids all prayer for the dead, where they dyed in notorious sinne; As generally their whole Schoole doth at this day, either for such sinners, as dying in impenitency, are presumed to be already in Hell, or such as dyed so well, that they are already presumed to be in possession of as much as can be asked in their behalfe.

If then they will still presse and pursue us with that question, What could those Fathers meane by their prayer for the Dead, but Purgatory? We must send them to those Fathers, (and I pray God they may get to them) to aske what they meant. So much as any of those
 Areopag. ⁵⁹⁰Fathers have told us, we can tell them; and amongst those Fathers, S. *Dionyse* the Areopagite hath told us most; He hath told us the manner, and the Ceremonies used at the funeralls of Christians; and amongst them the offices, and liturgies, and services said and read at such funeralls; and expressed them so, as that we may easily see, That first the Congregation made a declaration of their religious and faithfull assurance, that they that die in the Lord, rest in him; And then a protestation in the behalfe of that dead brother, that he did die in that faith, and that expectation, and therefore was then in possession of that rest, which was promised to them who dyed so. And this
⁶⁰⁰testimony for themselves in generall, and this application thereof to that dead man, sayes he, the Church then expressed in the forme of prayer, and so seemed to aske and beg at Gods hands, that which indeed they did but acknowledge to have received before; they gave that the forme of a prayer, as of a future thing, which was indeed but a recognition of that which was present, and past, That they did then, and that that dead brother had before embraced that beliefe.

This answer to their question, (What could they meane but Purgatory, by those prayers?) they may have from those of those ancient times; And thus much more from daily practise, That every man who
⁶¹⁰prostrates himselfe in his chamber, and powres out his soule in prayer to God; though he have said, *O Lord, enter not into judgement with*
 [Psal. 143.2]

thy servant; forgive me the sinnes of my youth, O Lord; O Lord blot out all mine iniquities out of thy remembrance, though his faith assure him, that God hath granted all that he asked upon the first petition of his prayer, yea before he made it, (for God put that petition into his heart and mouth, and moved him to aske it, that thereby he might be moved to grant it) yet as long as the Spirit enables him, he continues his prayer, and he solicits, and he importunes God for that which his conscience assures him, God hath already granted: He hath it, and
⁶²⁰ yet he asks it; and that second asking it implies and amounts but to a thanksgiving for that mercy, in which he hath granted it. So those Fathers prayed for that which they assured themselves was done before, and therefore, though it had the forme of a prayer, it might be a commemoration of Gods former benefits, it might be a protestation of their present faith, or an attestation in the behalfe of their dead friend, whose first obsequies, or yearly anniversary they did then celebrate.

Add to this the generall disposition in the nature of every man, to wish well to the dead, And the darknesse in which men were then,
⁶³⁰ in what kinde of state the dead were, and we shall the lesse wonder, that they declined to this custome in those times, especially if we consider, that even in the Reformation of Religion, in these clearer times, *Luther* himselfe, and after him, (if perchance *Luther* may be thought not to have been enough fined and drawn from his lees) The Apology for the Confession of Auspourg, which was written after all things were sufficiently debated, and had siftings, and cribrations, and alterations enow, allowes of such a forme of prayer for the dead, as that of the primitive Fathers may justly seeme to have been. All ends in this, that neither those prayers of those Fathers, nor these of these Lu-
⁶⁴⁰ therans, (though neither be in themselves to be justified) did necessarily imply, or presuppose any such Purgatory, as the Romane Church hath gone about to evict or conclude out of them; Men might pray for the dead as those Fathers did, and as the Lutherans doe, safely enough without assisting the doctrine of Purgatory, if that were all that were to be said against such prayers.

Be then that thus settled, The Fathers did not intend any such building upon that foundation, not a Purgatory, which should be a place of torment, upon those prayers for the dead; but then, what

[Psal. 51.9]

Chemnicus
 Exam. De
 purgator.
 fo. 92. b

did they meane by that Purgatory, and that fire, which is so frequent
⁶⁵⁰ amongst them? In the confession of our Adversaries, the greatest part
 of the Fathers that mention a Purgatory fire, intend it of the generall
 fire of conflagration at the last day: They thought the soules of the
 Dead to have beene kept *in Abditis*, and *in Receptaculis* till the day
 of Judgement, and that then that fire which was to take hold of all
 creatures to the purifying of them, should also take hold of all soules,
 and burne out all that might be unacceptable to God in those soules,
 and that this was their Purgatory. Others of the Fathers have called
 that severe judgement, and examination which every soule is to passe
 under, from the hand of God at that time, (because it hath much of
⁶⁶⁰ the nature of fire, and many of the properties and qualities of fire in it)
 a fire, a purging fire, and made that their Purgatory. If others of the
 Fathers have spoken of a purging fire after this life, so as it will not
 fall within these two acceptations, of the fire of conflagration, or of the
 fire of examination, we must say in their behalfe, as *Sextus Senensis*
 does, That they are not the lesse holy, nor the lesse reverend, for hav-
 ing straid into some of these mistakings, because it is a fire without
 light.

Sext.
 Senens.

August.

In those sub-obscure times, S. *Augustine* might be excusable, though
 he proceeded doubtfully and said, *Non incredibile*, It is not incredible
⁶⁷⁰ that some such thing there may be, and *Quæri potest*, It is not amisse
 to inquire, (where such things are to be inquired after, that is, in the
 Scriptures) whether any such thing be or no, and *Virum latere, an
 inveniri*, whether any such thing will be found there, or no, I cannot
 tell: he may be excusable in his proceeding farther in his doubt, *Sive
 ibi tantum*, whether all our Purgatory be reserved for the next world,
Sive hic & ibi, or whether God divide our Purgatory, some here, and
 some there, *Sive hic ut non ibi*, or whether God exalt and multiply
 our Purgatory here, that we may have none hereafter. Of these things,
 I say, howsoever S. *Augustine* might be excusable for doubting in
⁶⁸⁰ those darke times, we should be inexcusable, if we should not deny
 them in these times, in which God hath afforded us so much light and
 clearenesse; And rest in that acknowledgement, that we have in this
 life *Purgationem, & purgatorium*, A purging, and a Purgatory; A
 purging in this, That Christ Jesus, *Whom God hath made the heire
 of all things, by whom also he made the world, who was the bright-*

Heb. 1.3

nesse of his glory, and the expresse image of his person; That he, by himselfe hath purged our sinnes: There is our purging; But then, because after this generall purging, which is wrapped up in the generall nature, as Christ dyed for mankinde, for all men, and after⁶⁹⁰ that neerer application thereof, as it is wrapped up in the Covenant, as he dyed more effectually for all Christians, *still our own clothes defile us*, our own evill habits, our owne flesh pollutes us, therefore God sends us a Purgatory too in this life, Crosses, Afflictions, and Tribulations, and to burne out these infectious staines and impressions in our flesh, *Ipse sedet tanquam ignis conflans, God sits as a fire, and with fullers soape*, to wash us, and to burne us cleane with afflictions from his own hand.

Iob [9.31]

Malac. 3.2

Let no man think himselfe sufficiently purified, that hath not passed this Purgatory; *Irascaris mihi Domine*, saith S. Bernard, Lord let me⁷⁰⁰ see that thou art angry with me; I know I have given thee just cause of anger; and if thou smother that anger, and declare it not by corrections here, thou reservest thine anger to undeterminable times, and to unsupportable proportions. *Propitius fuisti*, sayes David, *Thou wast a mercifull God to thy people*; for, saith hee, *Thou didst punish all their Inventions*; In this consisted his mercy, that he did punish; for if he had been more mercifull, he had been unmercifull; If he had begun with no Judgements, they had ended in Judgements without end; Affliction is a Christians daily bread, and therefore in that petition, *Da nobis hodie, Give us this day our daily bread*, not onely patience

Bernar.

[Psal. 99.8]

[Mat. 6.11]

⁷¹⁰ in affliction, but affliction it selfe, so farre as it conduces to our mortification is asked at Gods hand. It is an over-presumptuous confidence, for which they glorifie one in the Romane Church, that he was put often to his *Decede à me, Domine*, O Lord, withdraw thy self, and thy grace farther from me, for by mine own sanctity, or diligence, I am able to wrastle with, and to overcome all the tentations, and tribulations of this life, *Decede à me*, withdraw thy selfe, and thy grace, and put not thy selfe to this trouble, nor this cost with me, but leave me to my selfe: This was too much confidence; but that was more, which wee find in another, That he begged of God, by prayer,⁷²⁰ that he might bee possessed with the Devill for some moneths, because all the tentations of the flesh, and all the crosses of the world, were not enough for his victory, and his triumph. But it is an humble and a

requisite prayer, to ask such a measure of affliction, as may ballast us, and carry us steddily, through all the storms, and tempests of this life. As hee that hath had no rubbe in his fortune, in his temporall state, is in most danger to fall, (to fall into murmuring) at the first stumble he makes, As hee that hath had no sicknesse till his age, hardly recovers then; So hee that hath not borne his yoake in his youth, that hath not beene accustomed to crosses and afflictions, hath
⁷³⁰ a wanton soule all the way, and a froward and impatient soule towards the end.

This is our true Purgatory; And in this Purgatory, we doe need the prayers of others; and upon this Purgatory, we may build Indulgences, which are those testimonies of the remission of sinnes, which God hath enabled his Church to imprint and conferre upon us, in the absolution thereof; which are nothing of kinne to those Indulgences of the Roman Church, which are the children of this mother of Purgatory, and to the maintenance of which, they have also detorted our Text, *Else*, if there be no such Indulgences, If the works of Super-
⁷⁴⁰erogation done by other men, may not be applied to the soules that are in Purgatory, If there be no such use of Indulgences, *why are then these men baptized for the dead?*

Indulgences

Against the popular opinion of the Spheare, or Element of Fire, some new Philosophers have made this an argument, that it is improbable, and impertinent, to admit an Element that produceth no Creatures; A matter more subtile then all the rest, and yet work upon nothing in it; A region more spacious then all the rest, and yet have nothing in it, to worke upon. All the other three Elements, Earth, and Water, and Ayre abound with inhabitants proper to each of them,
⁷⁵⁰ onely the Fire produces nothing. Here is a fire that recompences that defect; The fire of the Roman Purgatory hath produced Indulgences, and Indulgences are multiplied to such a number, as that no heards of Cattell upon earth can equall them, when they meet by millions at a Jubile, no shoales, no spawne of fish at Sea, can equall them, when they are transported in whole Tuns to the West Indies, where of late yeares their best Market hath beene; No flocks, no flights of birds in the Ayre can equall them, when as they say of S. *Francis*, at every prayer that he made, a man might have seene the Ayre as full of soules flying out of Purgatory, as sparkles from a Smiths Anvill, beating a

⁷⁶⁰ hot Iron. The Apostle complains of them, that made *Mercaturam animarum*, Merchandise of mens soules; but these men make *Ludibrium animarum*, a Jest of mens soules: For, if that sad and serious consideration, that this doctrine concernes that part of man, which nothing but the incorruptible blood of the Sonne of God could re-deeme, the soul, did not cast a devout and a religious bridle upon it, it were impossible to speake of these Indulgences, otherwise then merrily: They do make merchandise of soules, and yet they make a jest of them too.

These then, these Indulgences, are the children, the generation of
⁷⁷⁰ that Viper, the Salamanders of that fire, Purgatory; And then, *Inter omnia venenata*, sayes *Pliny*, Of all the venomous creatures in the world, the Salamander is *Maximi sceleris*, the most mischievous; for whereas others, *singulos feriunt*, (as the same Author sayes) they sting but one at once, the Salamander destroyes whole families, whole Cities together, for all that eat the fruit of any tree, that hee hath touched, perish. We need not apply this; Our fathers did, and our neighbours doe feele the manifold mischiefes that these mercenary Indulgences work in the world, and to what desperate and bloody actions men are induced, and animated by them; what knives these
⁷⁸⁰ Indulgences have whet in Courts, and what Armies they have payed in the open field; A cheape discharge, and easie Subsidy; we have seene Copper coyned, and we have read of leather coyned, but here they coyne paper, and in an Indulgence, which requires but as much paper as a Ballad, they send a man more salvation, then the whole Bible can give them. Men that will not see light, or not watch by the light, will not see this; Men that delight to wallow still in the mire, can digest this; *Etiam Salamandra à suibus manditur*, sayes *Pliny*, As venomous as a Salamander is, a Sow will eat a Salamander; As the citizens of the lowest fire, of hell it selfe, entred into the heard of
⁷⁹⁰ swine, so these children of this other fire, of Purgatory, these Indulgences, enter into swinish men, that consider not their owne foulnesse, but think themselves cleane when they have eaten a Salamander, that is, bought an Indulgence. But though they have had a spurious generation, and yet have lasted longer then spurious generations use to doe, (for they have spread into three generations, Prayer for the dead begot Purgatory, and Purgatory Indulgences) yet they have had a viperous

Pliny

generation too, for they have eaten out the wombe of their owne Mother, and these Salamanders, these Indulgences retaine still the nature of *Plinies* Salamanders, *Non gignunt*, They beget no more, they proceed no farther; For in this enormous excesse of Indulgences, the Roman Church tooke her deaths wound; from this extreme abuse of Indulgences, arose the occasion of the Reformation, which God advanced and prospered so miraculously in the hands of *Luther*, upon the indignation that the world took upon these Indulgences.

How they rose, how they grew, how they fell, is a historicall knowledge, and not much necessary to be insisted upon here: though indeed our danger be greater from these Indulgences, then either from prayer for the Dead, or from Purgatory; though all three be equally erronious in matter of doctrine, yet for matter of fact, and danger, Indulgences are the most pernicious, because that opinion of an immediate passing to Heaven thereupon, animates men to any undertakings. But as the Christians in abolishing the Idolatry of the Gentiles, in some places, some times, left some of their Idols standing, lest the Gentiles should come to deny, that ever they had worshipped such monsters: So it hath pleased the Holy Ghost to hover over the Authors and Writers in the Roman Church, so as that they have left some impressions of the iniquity of these Indulgences in their bookes. From them we are able to declare, That Indulgencies in the Primitive Church were nothing but relaxations, moderations of those severe penances, which the Canons, called Penitentiall, inflicted upon particular sins, which Canons were for the most part the Rule of the whole Church, and which penances, enjoyned by those Canons, every Bishop in his owne Dioces, might according to his holy discretion moderate, according to the bodily infirmity, or the spirituall amendment of the penitent sinner; That in time, the Bishops of Rome drew into their hands all this power of remitting penances, reserving to themselves, and shedding upon other Bishops, as much, and as little as they were pleased; That after they had extended this overflowing power over this world, they enlarged it farther to the next world too, to Purgatory. And this, not long since, *Postquam aliquamdiu ad Purgatorium trepidatum est cæpere indulgentiæ*, sayes a good Author of theirs, of our Nation, that Bishop of Rochester, whose service they recompensed with a Cardinals Hat, (but somewhat late, for his head was off before his hat came)

After the vapours of Purgatory had blinded mens eyes, after men had beene made afraid of those fires, for a good while, sayes that Bishop, then they began to set on foote their Indulgencies; This beginning was not above three hundred yeares since, and within one hundred they came to that height, that though in their Schooles they make the paines of Purgatory to be so violent, that they say no soule is likely to
⁸⁴⁰ remaine there above ten yeares, yet they give Indulgencies for infinite thousands of yeares; They give one day *Plenam*, and the next *pleniozem*, and after *plenissimam*, They forgive all to day, and to morrow the rest, and then they finde something beyond that, which was beyond all: So that as *Seneca* sayes, of the excesse in Libraries in his time, That they had *Bibliothecas pro Supellectile*, No man thought his house well furnished, if he had not a Library, though he understood never an Author, So no man thought his house well furnished, if he had not Indulgencies for every season, if he bought not all that came to market, if he had not Indulgence upon Indulgences, present
⁸⁵⁰ and successive Indulgences, possessory and reversionary Indulgences, totall and supernumerary, current and concurrent Indulgences, to delude the justice of God withall.

Well; to our true Purgatory which we spake of before, Those crosses which God is pleased to lay upon us, belong true Indulgencies, The constant promises of our faithfull God, that he will give us the issue with the tentation, and that as the Apostle sayes, *No tentation shall befall us, Si non humana, but that which appertaines to man*: Now for this *Humana tentatio*, tentation or affliction that appertaines to man, it is not onely affliction that appertaines to man so, as that other men doe
⁸⁶⁰ inflict it, when wicked men revile and calumniat and oppresse the godly; it is not onely that, though so *S. Chrysostome* interprets it; Nor is this affliction appertaining to man, because man himselfe inflicts it upon himselfe, our owne inherent corruption being become *Sponsaneus Dæmon*, a Devill in our owne bosome; it is not onely that, though so *S. Hierom* interpret it; nor is this affliction appertaining to man, so called *Humana*, as *humanum* is opposed *Dæmoniaco*, That all torments falling upon the Devill, worke in him more and more obduration, but the corrections inflicted by God upon man, worke a reconciliation; it is not onely this, though so *S. Gregory* interpret it;
⁸⁷⁰ But this affliction appertaines so to a Christian man, as the soule it

1 Cor. 10.13

Chrysost.

Hieron.

Gregory

selfe, and as reason appertaines to a naturall man: He is not a man, that is without a reasonable soule, he is not a Christian that is without correction; It appertaines unto man so, as that it is convenient, more, that it is expedient, more then that, that it is necessary, and more then all that, that it is essentiall to a Christian: As when the spirit returns to him that gave it, there is a dissolution of the man, So when God withdrawes his visitation, there is a dissolution of a Christian; for so God expresses the spirituall Death, and the height of his anger, in the Prophet, *I will make my wrath towards thee to rest, and my jealousie*
 Ezek. 16.42 ⁸⁸⁰ *shall depart from thee*; That is, I will looke no more after thee, I will study thy recovery and thine amendment no farther.

Heb. 12.5
 and 6 *Have ye forgot the Consolation?* says the Apostle; what is that Consolation? Is it that you shall have no affliction? No; This is the Consolation, *That whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth*. It is generall to all sons, for,
 Ver. 8 *If ye be without correction, whereof all are partakers, then are ye bastards, and not sons*; And then, to shew us how this Purgatory and these Indulgencies accompany on[e] another, how Gods crosses, and his deliverances doe ever concurre together, wee see the Holy Ghost
 Ver. 6 ⁸⁹⁰ hath so ordered and disposed these two, Mercy and Correction, in this one verse, as that we cannot say which is first, the Correction or the Mercy, the Purgatory or the Indulgence: For first the Indulgence is before the Purgatory, The Mercy before the Correction, in one place, *Whom he loveth, he chasteneth*, first *God loves*, and then *he chasteneth*; and then after, The Purgatory is before the Indulgence, the Correction is before Mercy, *He scourgeth every son whom he receiveth*; first *he scourges him*, and then *he receives him*; They are so disposed, as that both are made first, and both last, wee cannot tell whether precede, or succeed, they are alwayes both together, they are
⁹⁰⁰ alwaies all one; As long as his love lasts, he corrects us, and as long as he corrects us, he loves us.

And so we have a justifiable prayer for the Dead, that is, for our soules, dead in their sins, *Cor novum, O Lord create a new heart in me*; And wee have a justifiable Purgatory, *Purgabit aream*, If we be Gods floore, he hath his fanne in his hand, and he will *make us cleane*; And we have justifiable Indulgences, *Indulsisti genti Domine, indul-sisti genti*, Thou hast been indulgent to thy people, O Lord, thou hast

[Psal. 51.10]
 Luke 3.17
 Esay. 26.15

been indulgent to us; Wee cannot complaine, as they begin, rather to murmur, then to complaine, *Ah Lord God, surely thou hast deceived*
⁹¹⁰ *thy people, saying, you shall have peace, and the sword pierceth to the heart*; For when this sword of Gods corrections shall pierce to the heart, that very sword shall be but as a Probe to search the wound, nay that very wound shall be but as an issue to draine, and preserve the whole body in health; for *his mercies are so above all his works*, as that the very works of his Justice are mercy.

Ier. 4.10

[Psal. 145.9]

And so, not the Prayer for the Dead, not the Purgatory, not the Indulgences of the Roman Church, but we, who have them truely, doe truely receive a benefit from this Text, which Text is a prooffe of the Resurrection. Because wee feele a Resurrection by grace now, be-
⁹²⁰ cause we beleieve a Resurrection to glory hereafter, therefore we can give an account of this Baptisme for the dead in our Text: The particular sense of which words, will be the Exercise of another day. This day wee end, both with our humble thanks, for all Indulgences which God hath given us in our Purgatories, for former deliverances in former crosses, and with humble prayer also, that hee ever afford us such a proportion of his medicinall corrections, as may ever testifie his presence and providence upon us in the way, and bring us in the end, to the Kingdome of his Son Christ Jesus. *Amen.*

Number 7.

Preached at S. Pauls, June 21. 1626.

I COR. 15.29. *ELSE, WHAT SHALL THEY DOE WHICH ARE BAPTIZED FOR THE DEAD? IF THE DEAD RISE NOT AT ALL, WHY ARE THEY THEN BAPTIZED FOR THE DEAD?*

Divisio

WEE ARE NOW come at last, to that which was first in our intention, How these words have been detorted, and misapplied by our Adversaries of the Roman Church, for the establishing of those heresies, which we have formerly opposed, And then, the divers wayes, which sounder and more Orthodoxall Divines have held in the Exposition thereof; that so from the first Part, wee may learne what to avoid and shun, and from the second, what to embrace and follow.

Of all the places of Scripture which *Bellarmino* brings for the¹⁰ maintenance of Purgatory (excepting onely that one place of the Maccabees) (And of that place we must say, as it was said of that jealous husband, which set a watch and spie upon his Wife, *Quis custodit custodes?* Who shall watch them that watch her? So when they prove matters of faith out of the Maccabees, we say *Quis probat probantem*, who shall prove that booke to be Scripture, by which they prove that doctrine to be true?) But of all other places, there is scarce one, to which *Bellarmino* himselfe doth not, by way of objection against himselfe, give some better sense and interpretation then that, which himselfe sticks to; and such a sense, as when the matter of²⁰ Purgatory is not in question, his fellowes often times in their writings, and himselfe sometimes in his writings doth accept, and adhere to.

I offer it for a note of good use, and in the observing whereof, I have used a constant diligence in reading the Roman Writers, That those Writers which write by way of Exposition, and Commentaries upon the Scriptures, and are not engaged in the professed handling of Controversies, doe very often content themselves with the true sense of those places which they handle, and hunt after no curious, nor forced, nor forraine, nor unnaturall senses: But if the same Authors come to handle Controversies, they depart from that singlenesse of
³⁰ heart, and that holy ingenuity, and stray aside, or soare up into other senses of the same places. I looke no farther for a reason of this, then this, That almost all the Controversies, between Rome, and the rest of the Christian world, are matters of profit to them, and rayse money, and advance their Revenue: So that, as they are but Expositors, they may have leave to be good Divines, and then, and in that capacity, they may give the true sense of that Scripture; But as they are Controversers, they must be good Subjects, good Statesmen, good Exchequer men, and then, and in that capacity, they must give such senses as may establish and advance their profit: As an Expositor, he
⁴⁰ may interpret this place of the Resurrection, as it should be; but as a Controverser, he must interpret it of Purgatory, for so it must be, when profit is their end: And as our Alchymists can finde their whole art and worke of Alchymy, not onely in *Virgil* and *Ovid*, but in *Moses* and *Solomon*; so these men can finde such a transmutation into gold, such a foundation of profit, in extorting a sense for Purgatory, or other profitable Doctrines, out of any Scripture.

So *Bellarmino* does upon this place, and upon this place principally he relies, in this he triumphs, when he sayes, *Hic locus aperte convincit quod volumus*, Here needs no wresting, no disguising, here
⁵⁰ Purgatory is clearly and manifestly discovered. Now certainly, if we take the words as they are, and as the Holy Ghost hath left them to us, we finde no such manifestation of this Doctrine, no such cleare light, no such bonfire, no such beacon, no beame at all, no spark of any such fire of Purgatory: That because *S. Paul* sayes, That no man would be baptized *Pro mortuis*, for *Dead*, or, for *the Dead*, except he did assure himselfe of a Resurrection, that this should be *Aperta convictio*, an evident Conviction of Purgatory, is, if it be not a new Divinity, certainly a new Logique.

De purg.
 l. 1. c. 6

But it is not the word, but the sense that they ground their assurance
⁶⁰ upon. Now, the sense which should ground an assurance in Doctrinall things, should be the literall sense: And yet here, in so important a matter of faith as Purgatory, it must not be a literall, a proper, a naturall and genuine sense, but figurative, and metaphoricall; for, in this place, *Baptisme* must not signifie literally the Sacrament of Baptisme, but it must signifie, in a figurative sense, a Baptisme of teares. And then that figure must be a pregnant figure, a figure with childe of another figure, for as this Baptisme must signifie teares, so these teares must signifie all that they use to expresse by the name of Penance, and discipline, and mortification; Weeping, and fasting, and
⁷⁰ almes, and whipping, all must be comprehended in these teares; And then, as there was a mother figure, and a daughter figure, so there is a grand-child too; for here is a *Prosopopœia*, an imagining, a raying up of a person that is not; That all this must be done by some man alive, with relation, and in the behalfe of a dead person, that these afflictions which he takes upon himselfe in this world, may accrew, in the benefit thereof, to a man in another world. Now if any of this Evidence be defective, if it be not evident, that this is a figurative speech, but that the literall sense is very proper to the place, if it be not evident, that this figure of Baptisme is meant for teares, and other
⁸⁰ penances; If it be not evident, that this penance is more then that man needed to have undergone for his own salvation, but that God became indebted to him for that penance so sustained, and if it be not evident, that this penance and supererogation may be applied and communicated to a dead man, it is a little too forwardly, and too courageously pronounced, *Hic locus aperte convincit quod volumus*, We desire no more then this place, for the proove of Purgatory.

Yet he pursues his triumph, *Vera & genuina interpretatio*, sayes he; As though he might waive the benefit, of making it a figurative sense,
⁹⁰ and have his ends, by maintaining it to be the literall sense; This is, sayes he, the true and naturall sense of the place. But it will be hard for him, to perswade us, either that this is the literall sense of the place, or that this place needs any other, then a literall sense. Since he will not allow us a figurative sense, in that great mystery, in the Sacrament, in the *Hoc est Corpus meum*, but binde us punctually in

the letter, without any figure, not onely in the thing, (for in the thing, in the matter, we require no figure, we beleve the body of Christ to be in the Sacrament as literally, as really as they doe) but even in the words, and phrase of speech, He should not looke that we should
¹⁰⁰ allow him a figurative sense in that place, which must be *Apertissimus locus*, his most evident place for the prooffe of so great an article of faith, as Purgatory is with them. We have a Rule, by which that sense will be suspicious to us, which is, Not to admit figurative senses in interpretation of Scriptures, where the literall sense may well stand; And he himselfe hath a Rule, (if he remember the Councell of Trent) by which that sense cannot be admitted by himselfe, which is, That they must interpret Scriptures according to the unanime consent of the Fathers; and he knowes in his conscience, that he hath not done so, as we shall remember him anone.

¹¹⁰ Not to founder by standing long in this puddle, he makes no other argument, that Baptisme must here be understood of afflictions voluntarily sustained, but that that word *Baptisme* is twice used, and accepted so in the Scriptures by Christ himselfe; It is taken so there, therefore it must be taken so here. But not to speake at all, of the weaknesse of that Consequence, (the word hath been taken figuratively, therefore it must never returne to a literall sense) which will hold as well, that because Christ is called *Porta, A Gate*, therefore when *Samson* is said to have carried a Gate, *Samson* must be a *Christopher*, and carry Christ; And because Christ is a *vine*, and a *way*,
¹²⁰ and *water*, and *bread*, wheresoever any of these words are, they must be intended of Christ; not to stand upon the argument and inconsequence, I say, this word *Baptisme*, hath not that signification, which he would have it have here, in any of those other places of Scripture, which he cites to this purpose.

They are but two, and may quickly be considered; The first is, when Christ asks the ambitious Apostles, *Are yee able to drinke of the Cup, that I shall drinke of, and to be baptized with the baptisme, that I shall be baptized with?* The second is in S. *Luke*, *I must be baptized with a Baptisme, and how am I grieved, till it be ended?*

¹³⁰ In both which places, Christ doth understand by this word *Baptisme*, his Passion; That is true: And so ordinarily in the Christian Church, as the dayes of the death of the Martyrs were called *Natalitia Mar-*

Mat. 20.22

Luk. 12.50

tyrum, The Birth-days of the Martyrs; so Martyrdome it selfe, was called a Baptisme, *Baptisma sanguinis*, The Baptisme of Blood; That is also true; but what then? was the Passion of Christ himselfe, such an affliction, as *Bellarmino* speakes of here, and argues from in this place, that is, an affliction so inflicted upon himselfe, and undertaken by himselfe, as that then when he did beare it, he might have forborne it, and refused to beare it? Though nothing were more voluntary then Christs submitting himselfe to that Decree of dying for man, yet when that Decree was passed, to which he had a privy, nothing was more necessary, nor unavoydable to any man, then the Death of the Crosse was to Christ, neither could he not onely not have saved us, but not have been exalted in his humane nature himselfe, if he had not dyed that death; for all that was wrapped up in the Decree, and from that grew out, the *propterea exaltatus*, and the *oportuit pati*, That all those things Christ ought to suffer, And therefore, therefore because he did suffer all that, he was exalted. And will *Bellarmino* say, that the Martyrdome of the Martyrs in the primitive Church was so voluntarily sustained, as that they might have forsaken the cause of Christ, and refused Martyrdome, and yet have been saved, and satisfied the purpose, or the commandement of God upon them?

[Luke
24.26]

Estius

If from us *Bellarmino* will not heare it, let him heare a man of his own profession; not onely of his own Religion, but so narrowly of his own profession, as to have been a publique Reader of Divinity in a great University as well as he; And he sayes, *Sunt aliqui recentiores, qui baptizari interpretantur affligi*; There are some, sayes he, not all, nor the most, and therefore it is not so manifest a place; *Sunt aliqui recentiores*, There are some of the later men, sayes he, not of the Fathers, or Expositors in the primitive Church, and therefore it is not so reverend, and uncontrollable an opinion; But onely some few later men there are, sayes he, that thinke that Baptisme in this place is to be understood of Affliction. But, sayes the same Doctor, It is an Interpretation *valde figurata, & rara*, wholly relying upon a figure, and a figure very rarely used; so rarely, sayes he, *Vt non ab alio, quam à Christo usurpetur*, That never any but Christ, in the Scriptures, called Affliction, Baptisme.

So that it lacks thus much of being a manifest prooffe for Purgatory, as *Bellarmino* pretends, That it is neither the common sense, but of a

¹⁷⁰ few; nor the ancient sense, but of a few later men; nor a sense obvious, and ordinary, and literall, but figurative, and that figure not communicated to others, but onely applied by Christ, and appropriated to his Passion, which was not a passion so undergone, as that then when he suffered it, he might have refused it, which is necessary for that Doctrine, which *Bellarmino* would evict from it.

But because *Bellarmino*, in whom, perchance, the Spirit of a Cardinall hath not overcome the Spirit of a Jesuit, will admit no competition, nor diversity of opinion, except it be from one of his own Order, we have *Iustinian*, a man refined in that Order, a Jesuit as well ¹⁸⁰ as he, an Italian, and so hath his naturall and nationall refining as well as he, and one, whose books are dedicated to the Pope as well as his, and so hath had an Oraculous refining, by an allowance *Oraculo vivæ vocis*, by the breath of life, the Oracle of truth, the Popes approbation, as well as he, and thus much better, That *Iustinians* never were, but *Bellarmines* books have been threatned by the Inquisition, and *Iustinian* never was, but *Bellarmino* hath been put to his Retractations; And he sayes onely this of this place, *Aliqui referunt ad corporis vexationes, pro Mortuis*, Some men refer these words to bodily afflictions, sustained by men alive, for the Dead; *Et hæc sententia multis vehementer probatur*, ¹⁹⁰ sayes he, This interpretation hath much delighted, and satisfied many men: *Sed potest dici*, sayes he, By their leaves, this may be said, If *S. Paul* aske, Why doe men afflict themselves, in the behalfe of them that are dead? it may be answered, sayes he, That if they doe so, they are fools in doing so. *S. Paul* intends certainly, to prove the Resurrection by these words; neither, sayes he, could the Resurrection of the body be proved by all *S. Pauls* argument, if that were admitted to be the right sense of the place; for what were all this to the Resurrection of the body, which is *S. Pauls* scope, and purpose in the place, *If men were baptized*, that is, (as *Bellarmino* ²⁰⁰ would have it) if they did suffer voluntarily, and unnecessarily affliction *for the Dead*, that is, to deliver their soules out of Purgatory; what would all this conduce to the prooffe of the Resurrection of the body?

Iustinian

But that we may have a witnesse against him, in all his capacities, as wee have produced one, as he is a Jesuit, and another equall to him, as he was publique Professor, so to consider him as a Cardinall, (for,

as a Cardinall, *Bellarmino* hath changed his opinion in some things that he held, before he was hood-winked with his Hat) to consider him therefore so, we have a witness against him, in the Consistory, Cajetan ²¹⁰ Cardinall *Cajetan*, who finds no baptisme of teares, nor penance in these words, no application of any affliction sustained voluntarily by the living, in the behalfe and contemplation of the dead, but adhering to that, which is truly the purpose of the Apostle, to prove the resurrection of the body, hee sayes, *In hoc quòd merguntur sub aqua, mortuos gerunt*, When in Baptisme, they are, as it were, buried under the water, (as the forme of Baptizing was then by Immersion of the whole body, and not onely by Aspersion upon the face) they are, sayes he, buried for dead, presented by the Church, as dead in Christ; *Et in hoc, quod ad hoc merguntur, ut emergant, agunt mortuorum* ²²⁰ *resurrectionem*; In this, that they are therefore buried under water, because they may bee raised above water againe, in this they represent the resurrection of the dead. So in the act of Baptisme literally, and Sacramentally taken, that Cardinall hath found an evident argument, and prooffe of the Resurrection. And then, in the next words, he hath found, that that which is done in this action, is done for him, that doth it, and not with relation to any other; *In hoc quòd se profitentur mortuos mundo, agunt mortuos*, In this, that in the act of Baptisme, they professe themselves to bee dead to the world, they are baptized for dead, And in this, sayes hee, that they professe themselves ²³⁰ to bee dead to the world in Baptisme, therefore that by that Baptisme they may rise to a newnesse of life, *Profitentur resurrectionem mortuorum*, They professe the Resurrection of the dead: And this destroys utterly the purpose of *Bellarmino* in these words, because the Baptisme spoken of here, be it a Sacramentall Baptisme literally, or a Disciplinay Baptisme, metaphysically, yet is a Baptisme determined, for the benefit thereof, upon him that is baptized, and not extended to the dead in Purgatory.

Since then it is the Exposition of a few onely, *Alii dicunt, Aliqui dicunt*, Others have said so, Some few have said so, and those few are ²⁴⁰ late men, new men, and of those new men, Jesuits, and Readers, and Cardinalls have differed from that opinion, this Jesuit, and Reader, and Cardinall *Bellarmino* needed not to have made that victorious acclamation, *Hic locus*, we desire no more then this place, for the

evident prooffe of Purgatory. Much lesse did it become that lesser man, that Minorite Frier, *Feuardentius*, who for names sake, (it seemes, for his name is *Burning fire*) is so over-vehement for this place, in defence of Purgatory, to pronounce so peremptorily, for this interpretation of this Text, *Qui huic sententiæ concordat, Catholicus, qui discordat, Hæreticus est*; He that interprets these words thus, is²⁵⁰ a Catholique, and he is an Heretike that interprets them otherwise. For thus, hee leaves out the Fathers themselves out of the Arke, and makes them Heretiques; and howsoever they pretend peace amongst themselves, he proclaimes, at least discovers a warre amongst themselves, for they are of themselves, whom he calls Heretiques. Indeed, *Quis restitit Domino, & pacem habuit?* who ever resisted the truth of Gods word, and brought in Expositions to serve turns, and had peace amongst themselves? When they went about this building of Purgatory, they thought not of that counsell, *When you build, sit downe before, and count the cost, lest men mock you*; They never considered²⁶⁰ how they were provided of Materialls, what they had from the Prophets, what from the Euangelists, what from the Apostles, for the building of this Purgatory: They had the disease of our times; If they might build, they thought it a profitable course; If they could raise a Purgatory, they were sure they should gaine by it; but neither had they leave to build, that is, to erect new Articles of faith, neither had they wherewithall; And therefore being destitute of the foundation of all, the Scriptures of God, and having raked together some straws, and sticks, ends of Poetry, and Philosophy, and some rubbish of the Manichees, they have made such a worke under ground, as their²⁷⁰ Predecessors made above ground, in the Towre of Babel, in which they understand not one another, but are in a confusion amongst themselves, *Quia restiterunt Domino, And who ever resisted the Lord, and had peace?*

Iob 9.4

Luk. 14.28

Patres

Thus farre we have proceeded in rescuing these words, from their captivity, from the enemy, that enforced them to testifie for Purgatory. And, according to my understanding of S. *Hieromes* rule, who sayes, That in interpreting of Scriptures, hee ever proposed to himselfe *Necessitatem, & perspicuitatem*, The necessity being (as I take it) the redeeming of the words from the ill interpretation of Heretiques, which wee have now done; For the perspicuity, and cleer-²⁸⁰

nesse, you shall see first, how the Ancients, before they suspected any ill use of them for Purgatory, received them, and then how the later men, after they had been mis-applied for Purgatory, interpret them: All which I shall propose with as much cleernesse as I can, as taking my selfe bound thereunto, by that other rule of the same Father, *Qui per me intellecturus est Apostolum, nolo ut ad Interpretem cognoscendum, alium quærat Interpretem*, I would not have them, who come hither to understand the Apostle from me, be put to seek help from others, to understand me; when I must tell them what S. Paul²⁹⁰ meant, I would not have them put to aske what I meant; and therefore as farre as the matter will beare it, I would speake plainly to every capacity.

Tertul. First then, for *Tertullian*, he seemes to understand this *Baptisme for the dead*, *De vicario baptisate*, of Baptisme by an Atturney, by a Proxy, which should not be such a God-father, as should be a witnesse or surety for mee, when I am baptized alive, but such a God-father, as should be baptized for me when I am dead. For, that perverse and hereticall custome was then come into practise, that out of a false opinion, (though grounded, or coloured with a zeale of³⁰⁰ reverence to the Sacrament) that Baptisme was so absolutely necessary, as that none could possibly be saved, that were not actually baptized; When any man died without Baptisme, his friends used to baptize another in his name; The dead body was laid under the bed, and another man that was laid in the bed, to represent him, answered to all those questions which the Priest should aske, concerning Baptisme, in the behalfe of him that lay under the bed, (as the Sureties doe now in the Church for a childe, that perchance understands no more then that dead man did) and then that person in the bed, was baptized for him who lay under the bed. Now *Tertullian* thinks, that³¹⁰ the Apostle argues out of that custome, and disputes thus, If there were no Resurrection, why doe you thus provide for them that are dead, by baptizing others for them? To what purpose doe ye this, if they for whom you doe it have no Resurrection? But, besides that it is not much probable, that S. *Paul* would take an Hereticall action, and practise, for the ground of his Argument, to prove so great a mystery of our faith, as the Resurrection is, and besides that, it doth not appeare that this Hereticall practise (which is attributed to the Mar-

cionits) was entred into the Church in S. *Pauls* time, and therefore he could not take knowledge of it; Besides all this, all this, if it were
³²⁰ granted, did nothing at all conduce to S. *Pauls* ends, who had undertaken the proove of the Resurrection of the body, and the answer was easie, and obvious, We doe not baptize living men in the name, and in the behalfe of the dead, for any other respect, then for the salvation of their soules, and what is that to the resurrection of the body? So that this sense of *Tertullians*, of Baptisme by a Proxy, by an Attourney, seemes not to be the sense of this place; and yet because it savours of charity to the dead, though it were an heretical custome, *Bellarmino* prefers this interpretation of *Tertullian*, before any other but his owne, which we handled before.

³³⁰ *Theodore*t interprets this *Baptisme for the dead* to be a baptisme of Representation; That in baptisme, by being put under the water, and raised up againe, we represent the death and resurrection of Christ; *for the dead*, is for Christ, for the testimony of Christ: And therefore that baptizing by immersion, by covering the party with water, was so exactly observed in those times, as it came to be thought, that no man was well baptized, except he had received it so, by Immersion, as by many Treatises, and many Consultations amongst the Fathers, by way of Letters, and the Acts of some Councils, we perceive. And of this representation of the death of Christ, in our
³⁴⁰ Baptisme, administred in that manner, by Immersion, S. *Paul* is thought by some to have spoken, when he sayes, *Know ye not that all we that have been baptized into Iesus Christ, have been baptized into his death?* That is, say they, by that representation of his death, in Immersion. Neither is any thing more evident, then that *Theodore*t was so far in the right, that our baptisme (and the rather in that forme of Immersion) is a representation of the death, and buriall, and resurrection of Christ; but yet to call this Baptisme therefore, because it was a representation of Christ, who was dead, a *Baptisme for the dead*, is a phrase somewhat more hard and unusuall, then may be
³⁵⁰ easily admitted, in such a matter of faith as this is. And besides, that Baptisme, which is this Representation, is a Baptisme common to all; all that are baptized, are baptized so; But the Apostle in this place makes his argument from a particular kind of Baptisme, which some did, and some did not use, *Quid de illis*, sayes he, what shall become

Theodore

Rom. 6.3

of them? and *Quid illi*, what doe they meane that are baptized in this peculiar manner? So that, as not *Tertullians* baptisme by an Attorney, so neither *Theodorets* baptisme by Representation, seems to be the sense of this place.

Chrysost.
Theophylact S. *Chrysostome*, much about the same time with *Theodoret*, and
360 long after them both, (at least six hundred yeares) *Theophylact*,
meet in a third sense; That because at the taking of Baptisme, they
did usually rehearse the Creed, which Creed concluded with those
articles, *The resurrection of the body, and life everlasting*, therefore
this baptisme for the dead should onely signifie a baptisme for the
hope of the Resurrection. But since they rehearsed all the articles of
the Christian beliefe, as well as that, at Baptisme, it might as properly
be said, that they were baptized for Christ, baptized for the holy
Ghost, baptized for the descent into hell, as for the dead: And be-
sides that, this was also a baptisme common to all, all rehearsed the
370 Articles of the Creed; it was not such a peculiar baptisme, as the
Apostle hath respect to here, in his *Quid de illis*, and *Quid illi*, what
shall become of them, and what doe they meane by this their Bap-
tisme? And therefore this seems not to be the sense, That this Bap-
tisme for the dead should onely be a profession of that article of the
Resurrection of the dead, though S. *Chrysostome*, and *Theophylact*
concur in, or derive from, or upon one another that interpretation.

Aquinas To come lower, and to a lower rank of witnesses, from the Fathers
to the Schoole, *Aquinas* hath another sense; and certainly an usefull,
a devout, and an appliable interpretation; which is, That *Mortui* here
380 are *peccata*, Those that are called *Dead* here, are Dead works, sins, and
so to be baptized for the dead, is to be baptized for our sins, for the
washing away our sins, in an acknowledgement, That although we
did contract a leprous sin, even in our conception, That we were
subject to the wrath and indignation of God, before we were able
to conceive that there was a God, That before our bones were hardned,
the canker and rust of *Adams* sin was in our bones, That before we
were a minute old, we have a sin in us that is six thousand years old,
That though we be as blind after we come out of our mothers bellies,
as we were there, Though we passe over our time, without ever asking
390 our owne consciences, why we were sent hither, Though our sins have
hardned us against God, and done a harder work then that, in

hardning God against us, yet though we have turned God into a Rock, there is water in that rock, if we strike it, if we sollicite it, affect it with our repentance. As in the stone font in the Church, there is water of Baptisme, so in the Corner stone of the Church, Christ Jesus, whom we have hardned against us, there is a tendernesse, there is a Well of water springing up into everlasting life. As we have changed this water into stone, petrified Gods tendernesse towards us, so *convertit petram in stagna aquarum*, sayes David, *He hath turned that*
⁴⁰⁰ *rock into a standing water*, (water, and water that stayes with us, in his Church) *and the flint into a fountaine of waters*; that is, sayes S. Augustine, *seipsum, & suam quandam duritiam liquefecit, ad irrigandos fideles*, At the beames of his owne mercy, God hath thawed that ice, and dissolved that stone, into which we had hardned him, and he hath let in a River of Jordan into his Church, the Sacrament of Baptisme, in the present act, and subsequent efficacy whereof, we are washed from originall, and from actuall sins. All these sins are the fruits of death, as they are opposed against the Lord of life, and *pro hisce mortuis baptizamus*, sayes Aquinas; *for the dead*, that is, for
⁴¹⁰ these dead workes, *we are baptized*.

And certainly, for a second sense, to exalt our devotion by, I should prefer this before any other; But the principall and literall sense of this place, this cannot be, because it is a figurative sense; and though the figure be not in the word *Baptisme*, where Bellarmine places it, (for Aquinas speaks literally of a Sacramentall Baptisme) yet it is in the other word *In mortuis*, (Aquinas doth not speak literally, but metaphorically of the *Dead*) and that may as ill be admitted, in a matter of faith, of so great importance, as the other. And besides, this seems to conclude nothing necessarily for the resurrection of the
⁴²⁰ body, that we are washed from our sins; And lastly, this is still a Baptisme common to all, all that are baptized, are baptized from their sins; And therefore this of Aquinas, not reaching to S. Pauls *Quid de illis*, and *Quid illi*, to these men thus baptized, is not that sense neither, which we seek.

But the time will not permit us to pursue the severall interpretations of those, whom directly, or comparatively we call Ancients; Neither truly, though there be many other Interpreters then we have named, are there many other interpretations then we have touched upon, or

Num.

20.[11]

Psal. 114.8

Moderni

then may be reduced to them. And therefore to end here this consideration of the Fathers, and those whom they esteem Pillars of their Church, we are thus much at our liberty for all them, That first there is no unanime consent in the interpretation of this place, and that which they binde themselves to follow, is the unanime consent of the Fathers; And then though the Fathers had unanimously consented in one, and that one had been the exposition which *Bellarmino* pursues, yet we might, by their example, have departed from it; for in the Roman Church, Fathers, and Fathers Fathers, Popes themselves, (And howsoever the Fathers may be Fathers, in respect of us, yet in respect of the Pope, who is *S. Peter* himselfe, and alwayes sits in his person, the Fathers are but children, sayes *Bellarmino*) were of opinion, That the Sacrament of the Lords Supper was absolutely necessary for children, to their salvation, and this opinion lasted in force and in use for divers hundreds of yeares, neither was it ever repressed by Authority, till the other day, in the Councel of Trent, but wore out of it selfe long before, because it had no foundation; So the opinion of the Millenarians, That Christ with his Saints should have a thousand years of a temporall reign here upon earth, after his second comming, had possessed the Fathers, in a very great partie. The Fathers, in a great partie denied, that the soules of good men departed were to enjoy the sight of God, till the Resurrection. And the Fathers affirmed, That the cause of Gods election was the foresight of the faith and obedience of the Elect. These errors are so noted, even by the Authors of the Roman Church, (for I depart not herein from their own words, and observations) as that they still present them so, *Omnes, plurimi*, All the Fathers, Most of the Fathers, were of this and this opinion; And yet for all these Fathers, no man in the Roman Church is so childish now, as to give his child that Sacrament, or to accompany those Fathers in those other mistakings.

This hath been done in fact, they have departed from the Fathers; And then for a Rule, Cardinall *Cajetan* tels us, That if a new sense of any place of Scripture, agreeable to other places, and to the analogy of faith, arise to us, it is not to be refused, *Quia torrens patrum*, because the streame of the Fathers is against it. For they themselves have told us, why we may suspect the Fathers, and by what means the Fathers have falne into many mis-interpretations. First they say,

Quia glaciem sciderunt, because the Fathers broke the Ice, and undertook the interpretation of many places, in which they had no light, no assistance from others, and so might easily turne into a sinister way: And then *Rhetorici sunt*, say they, The Fathers often applied themselves in figurative, and Hyberbolicall speeches, to exalt the devotions, and stir up the affections of their auditory, and therefore must not be called to too severe, and literall an account, for all that they uttered in that manner: And againe, *Plebi indulserunt*, as S. *Augustine* sayes of himselfe, sometimes out of a loathnesse to offend the ignorant, and sometimes the holy and devout, and that he might hold his auditory together, and avert none from comming to him, he was unwilling to come to such an exact truth, in the explication and application of some places, as that for the sharpnesse and bitternesse thereof, weaker stomachs might forbear. So also, they confesse too, ⁴⁷⁰that *ex vehementia declinarunt*, In heat of disputation, and argument, and to make things straight, they bent them too much on the other hand, and to oppose one Heresie, they endangered the inducing of another, as in S. *Augustines* disputations against the Pelagians, who over-advanced the free will of man, and the Manicheans, who by admitting *Duo principia*, two Causes, an extrinsique cause of our evill actions, as well as of our good, annihilated the free will of man, we shall find sometimes occasions to doubt whether S. *Augustine* were constant in his owne opinion, and not transported sometimes with vehemency against his present adversary, whether Pelagian, or ⁴⁸⁰Manichean.

Which is a disease that even some great Councils in the Church, and Church-affaires have felt, that for collaterall and occasionall, and personall respects, which were risen after they were met, the maine doctrinall points, and such as have principally concerned the glory of God, and the salvation of soules, and were indeed the principall and onely cause of their then meeting there, have beene neglected. Men that came thither with a fervent zeale to the glory of God, have taken in a new fire of displeasure against particular Heretiques, or Schismatiques, and discontinued their holy zeale towards God, till their ⁵⁰⁰occasionall displeasure towards those persons might be satisfied, and so those Heresies, and Heretiques against whom they met, have got advantage by that passion, which hath overtaken and overswayed

them, after they were met. And whatsoever hath fallen into Councils of that kinde, Ecclesiasticall Councils, may possibly be imagined, or justly be feared, or at least, without offence be pre-disswaded, and deprecated, in all Civill Consultations, and Councils of State, That Occasionall things may not divert the Principall: for as in the Naturall body, the spleene may suffocate the heart, and yet the spleen is but the sewar of the body, and the heart is the strength and the Palais thereof; so in politique bodies, and Councils of State, an immature and indigested, an intempestive and unseasonable pressing of present remedies against all inconveniencies, may suffocate the heart of the businesse, and frustrate and evacuate the blessed and glorious purpose of the whole Councell. The Basiliske is very sharpe-sighted, but he sees therefore, and to that end, that he may kill: So is, so does passion. Who would wish to be sharper sighted then the Eagle? And his strength of sight is in this, that he lookes to the Sun; To looke to things that are evident, The evident danger of the State and the Church, The evident malice and power of the enemy, The evident storme upon our peace and Religion, To looke that God be not tempted by us, nor his Lieutenant and Vicegerent wearied, and hardened towards us, This is the object of the Eagles eye, and this is wisdom high enough. Where men see a great foundation laid, they will thinke, that all that is not onely to raise a Spittle to cure, or a Church-yard to bury a few diseased persons. Great Councils are great foundations; and the super-edifications fit for them, are the safety of the State, and the good of the Church: And, as in comming to such Councils, every man puts off his owne person, and leaves himselfe at home, so neither when he is there, should he so seeke out, or hunt after any particular person, as that that should retard publique businesse. God forbid that my praying that things may not be so, should be interpreted for a suspicion in me, that things are so; God forbid, that invocation upon God, should imply a crimination upon men; The Spirit of God, in sense of whom, and in whose presence I speake, knowes that my prayer is but a prayer, and not an Incepcion, not an Insimulation; And therefore may God bee pleased to heare, and good men be pleased to joyne in this prayer, That God will so be satisfied, with having laid his owne hand upon us, in the late pestilence, as neither to make any forraine hand, nor one anothers hand,

⁵⁴⁰ his instrument to destroy, or farther to punish us. And so, having beene invited by this Consideration, that Fathers and Councils have deflected into error, to say so much of Civill Councils too, wee depart from this Point thus, that though the Fathers had consented in *Bellarmines* Exposition, that had laid no obligation upon us; how much lesse, when we finde scarce any of them to agree with one another, nor any one of them to agree with him; and therefore we passe to the Consideration of the later men.

And amongst the later men, we will give the first place to a Jesuit, because they love *Primos accubitus*, as our Saviour sayes of the Pharisees, To be placed highest, and they love to be called, if not *Rabbi*, *Master*, yet *Abba*, *Father*; (for that is a name which the youngest Jesuit will challenge to himselfe, to be called *Father*; and amongst us, I am afraid, they come to that name, the name of *Father*, a little too literally, they are fathers indeed, where they should not bee so) Next to the true Fathers, wee place then an imaginary Father, the Jesuit *Maldonate*, who interprets this place thus, That to be *baptized for the dead*, when the Apostle spake, was to suffer Martyrdome, or affliction for the testimony of the resurrection of the Dead: for we see, that the doctrine of the Resurrection especially was inquired upon, and given in charge, and made criminall and odious, by that which ⁵⁵⁰ the Apostle sayes in the Acts, *Of the hope, and resurrection of the dead, I am called in question*. Now, I will not say of *Maldonat*, as *Maldonat* does of us, who, when sometimes he cites the interpretation of our Authors, will say, This is the likeliest and the probablest sense, and I should beleeve it to be the true sense, but that an Heretique said it; I will not say, I would admit *Maldonats* sense, but that a Jesuit sayes it; for, for all that, I would receive it, so far as it may stand, but yet not for the primary and principall sense; for so, we cannot receive it, because it is grounded upon a figure, for he takes not Baptisme, for ⁵⁶⁰ the Sacrament of Baptisme, but for the Metaphoricall Baptisme, the Baptisme of blood. And then *Bellarmino* will not accept his sense, because though they agree in the figure, that Baptisme signifies affliction, yet they differ in these two important poynts, That first *Bellarmino* takes it for affliction voluntarily sustained, (for that only constitutes Supererogation, which is necessary to *Bellarmines* sense) and *Maldonate* takes it for affliction inflicted by a Persecutor, for a testi-

Maldonat

Acts 23.6

mony of his faith, in which case to decline the penalty, were to deny the faith, and therefore is no more then, being so called by God, he is bound to suffer: And then *Bellarmino* takes it for affliction sustained in the behalfe, and for the benefit of another dead friend, and ⁵⁸⁰*Maldonat* determines it in him that does it, for an outward testimony of his constancy in the faith of the Resurrection. So that this Jesuit hath brought no stone to *Bellarmino's* building from this place, he workes not in his harvest, he conduces not to his end, he goes not his way.

But to contract our selves in this last Part, we finde amongst our owne men (Expositors since the Reformation) two senses of these words, of which either may be taken, for both come home to the purpose and intention of the Apostle, which is, to prove the Resurrection, and to all the other circumstances, in which we have observed ⁵⁹⁰the other Interpretations to be deficient. The first is, that this was a Baptisme of those men, *Qui ad testandam certissimam spem de Resurrectione*, which for a more especiall testimony of their faith in the Resurrection, did (according to the use of many, in those first times) administer, or receive Baptisme, upon the tombs and graves of other Christians, formerly departed this life, and thereby declared both their charitable opinion, that those who were there buried, should receive a resurrection, And that themselves were baptized into the same faith, and so made up the Communion of Saints. And in this ⁶⁰⁰sense is the Originall best preserved, which seemes not to be so properly translated, *Pro mortuis*, as *Super mortuos*, not *for the Dead*, but *upon the Dead*, upon the graves of the Dead: If there be no resurrection of the Dead, why do some of you chuse to be baptized upon the Dead, upon the graves of the Dead, rather then in other places?

Luther
Melancton

And this is the Exposition of him, who is evermore powerfull in the Exposition of those Scriptures which he undertakes, *Luther*. And *Melancton*, a man of more learning and temperance then perchance have met in any one, in our perverse and froward times, followes the same Interpretation, and adds, That hee that was to be Baptized, ⁶¹⁰was brought to the bones of them that were buried there, and that there he was asked, whether he did beleieve that that body which lay so scattered there, should be restored again, and made capable of a glorious Resurrection, and upon confession of that faith he received

his Baptisme: And this, sayes *Melancton* (a man freest of any from contention) is *Interpretatio simplex, nativa, & vera*, The plaine, the naturall, and the true signification of the place. Neither is this Interpretation subject to that calumny, which our Adversaries use to object, that in any Interpretation of *Luthers*, or *Melanctons*, the rest who professe them their Disciples, follow as Sheepe, but others, though
 620 of the Reformation too, doe not so: for we have another, esteemed in his Division, a learned and narrow searcher into the literall sense of Scripture, who though he be very far from communion (in opinion) with them, whom, for distinction, the world calls Lutherans, though he be none of those sheepe, which run after *Luther*, yet out of a holy ingenuity, and inclination to truth, he professes this interpretation of the place, to be *Omnium simplicissimam*, the most sincere and naturall interpretation, and that it doth not wound, nor violate the purpose and intention of the Apostle, as, sayes he, all the other interpretations, which *Beza* produces, doe. And yet *Beza* himselfe, as well as *Piscator*,
 630 in their translations, retaine the *Super*, which is in *Luther*, and make it so, a baptisme *upon the dead*, and not *for the dead*.

Piscator

To be *baptized then for the dead*, or *upon the dead*, is, in their understanding, an expectation of a Resurrection for themselves, together with them, in sight of whose dead bodies they were baptized. Here is no figurative speech, but the words taken in their proper, and present, and first signification. And this is not of a generall baptisme, common to all, but of a custome taken up by some in the Church of Corinth, out of speciall devotion, and testification of the Resurrection. And lastly, this had reference, not onely to the immortality of the
 640 soule, but to the resurrection of the body also, which was then in their contemplation, in which Circumstance, most of the former interpretations of the Ancients were defective, for still it might have been answered to *S. Pauls* question, *Quid illi, Quid de illis?* What meane they, and what becomes of them? We doe all this for the salvation of soules, though we doe not binde our selves to beleeeve a resurrection of bodies; So that all the particulars that *S. Paul* proposed to himselfe, meet fully, and strongly, in this interpretation. Nothing can be opposed against it, if the history be true; if the matter of fact be cleare and evident, if it appeare fully, that this was a custome in the Apostles
 650 time, that those Christians did use to receive baptisme upon the

Cent. 1.
l. 2. c. 6

graves of the dead. I doubt not but *Luther* had ground for it; I doubt not but *Melancton* had Authors; for he sayes, *Aliqui scribunt*, some have written it. They may have seene Authors, whom I have not; for my part, I confesse, I never found this Custome in the Ecclesiastique Story, to my remembrance. And when the Centuriators, who gathered the Story of the Church, with some diligence, and who were of the perswasion whom the world calls Lutherans, when they say, *Constat*, It is manifest, that in the Church of Corinth, they did baptize in that manner, upon the graves of the dead, they never cite any testimony⁶⁶⁰ of History for their *Constat*, nor for their evidence of this matter of fact, but onely this very place of Scripture, this text; and the directer and the fuller way had been, to have proved the text from the story, then the story from the text. The Exposition is very faire, and very likely, if the matter of fact be proved; and the fact may be proved by some, whom those reverend persons have read, and I have not.

Conf. 1.
1, c. 11

There is one Interpretation more, which is open to no imputation, spotted with no aspersion, subject to no objection, and therefore fittest to be embraced, which is also grounded upon a Custome, which came very early into the Church of God, (so early as that we can assigne⁶⁷⁰ no beginning) and of which Custome for the matter of fact, wee are sure it was in practise: which was, that upon an opinion, that at the time of Baptisme, there was an absolute washing away, and a deliverance from all sinnes, men did ordinarily, or very often, defer their baptisme till their death-bed, that so they might have their transmigration, and passage out of this world, in that purity, that baptisme restored them to, without contracting any more sinnes after baptisme. This we are too sure was in use; for we see the Ecclesiasticall Story full of Examples of it, in great persons; great in power and authority, for *Constantine* the Emperour deferred his baptisme, long⁶⁸⁰ after his resolution to be a Christian; And great in estimation, and merit, and knowledge; for *S. Augustine* remembers it with much compunction, That in an extreame sicknesse, *Flagitavi baptismum à Matre*, he begged at his Mothers hands, that he might be baptized, and obtained it not, because he was a person, (in her observation) like enough to fall into more sinnes, after he had been delivered of those by baptisme. He notes the generall disposition of his time, *Sonat undique*, It is every mans voyce, every mans saying, *Sine eum, faciat*

quid vult, nondum baptizatus est, Let him alone yet, let him doe what he will yet, for yet he is not baptized: But, sayes that blessed
⁶⁹⁰ Father there, would they say to a man that lay wounded and weltring in his blood, *Sine eum vulneretur ampliùs, nondum enim sanatus est*, Let him lie, or give him two or three wounds more, for the Surgeon is not come yet to cure him? And yet, sayes he, his and my case is all one.

Before his time, which was after foure hundred yeares, we may see, that this custome of late baptizing, was not only tolerated, but advised and counselled in the Church, when *Tertullian*, two hundred years before *S. Augustine*, chides away young children, from comming to Baptisme, so soone, before, sayes he, they need it; *Quid*
⁷⁰⁰ *festinat innocens ætas ad remissionem peccatorum?* Why are they brought to the washing away of sinnes, which as yet have committed no sinne? And he makes Baptisme so occasionall a thing, and subject to so many Circumstances, that very many other occasions might put off Baptisme. *Innuptis procrastinandus baptismus*, sayes *Tertullian*, *quia eis præparata tentatio*; He would not have them baptized, that meant to marry soone after, because they were to wrastle with a great tentation, as long as their fancy and imagination was full of their future marriage. So soone, and so deeply was this opinion rooted, (that it was to little purpose to baptize till towards our death) that
⁷¹⁰ *S. Basil* was faine to oppose it expresly in the Easterne Church, And both the *Gregories*, *Nazianzen* and *Nyssen*, and then *S. Ambrose*, and others, in the Westerne, all arguing against it, as a custome long before in use, and none assigning any beginning of it.

Upon this custome then *S. Paul* argues; If men upon their death-bed, when they are esteemed *pro Mortuis*, as good as dead, no better then dead, (for so the phrase is ordinarily used, *pro derelicto*, *pro perduto*, when we esteeme a man forsaken, or a thing lost) If men desire baptisme, when they are held *pro mortuis*, no other then dead, given over for dead, and are to have no fellowship with the militant
⁷²⁰ Church here in this life, doe they not in this care of this act to be done upon their bodies, imply a confession of the Resurrection? These were they, whom those times called *Clinicos*, Bed-baptists, Bed-Christians, which either deferred their baptisme, upon the reasons mentioned before, that they might be sure to have a pure transmigration, presently

after Baptisme; Or els they were *Catechumeni*, such Convertits to the Christian faith, as the Church had undertaken to instruct and catechize, but did not baptize till a certaine time, (Easter, and Whitsontyde) except they were surprized with sudden sicknesse, and then they were baptized in their death-bed: And both wayes the

⁷³⁰ sense stands well, That they were baptized *pro Mortuis*, that is, *pro Derelictis*, where they were given over for dead, when there was no hope of life, Or els *pro Mortuis*, that is, *pro statu Mortuorum*, onely with respect to their state after this life, because they were going to the dead. And these be *Divina Compendia*, as S. Cyprian calls them, Gods Abridgements, who can give his grace in a minute; for, as he sayes in the end of that Epistle, *Clinici, an peripatetici*, whether they be walking, or bed-rid Christians, *Sacramenti majestas, & sanctitas non derogetur*, The Sacrament hath the same power, whether they be baptized for the living, or for the dead, that is, to remaine with
⁷⁴⁰ us in this world, or to depart to them of the next.

Hæres. 28 And this Exposition is not so much the Exposition of later men, as that it is destitute of the honour of Antiquity; for *Epiphanius*, the eldest whom we have named yet, but *Tertullian*, opposes this sense and interpretation of these words, to that sense which *Tertullian* laid hold of, *De baptisinate vicario*, of his Baptisme, by Proxy, and Atturney. It is so reasonable, that we need no better approbation of it, but that, (though it be especially pursued by *Calvin*) that great professor, and reader in Divinity, whom we spake of before, hath given of it, that it is *Sensus apertus, & simplicissimus, omnibus aliis ante-*

Estius
⁷⁵⁰ *ponendus, & ad probandum id quod Apostolus instituit aptissimus*, It is the directest sense, and the plainest, a sense to be preferred before all the rest, as being fittest to establish all that the Apostle proposed in this place; To be baptized, sayes he, *jamjam moriturus*, when he is ready to die, is to be baptized *pro mortuis*, for the dead, with respect onely to the state of the dead; and therefore in this interpretation which even the adversary hath approved, and justified for us, we may safely rest our selves, and the rather, because our translations have relation to this sense, either as it is in our first Edition, *pro Mortuis, for Dead*, that, is as good as dead, or as it is in the second, *pro Mortuis,*
⁷⁶⁰ *for the Dead*, for the state of the dead, and the hope of the resurrection.

Thus, beloved, S. *Paul* hath made an argument here, to prove the

7. l. 4.
ad Magnum

Resurrection of the body; One of the hardest bones in the body, one of the darkest corners in the mysteries of our Religion, and yet all the Religions of the Heathens had ever some impressions of it: *Seculum resurrectionem mortuorum, nec cum errat, ignorat*, sayes *Tertullian*, The world knew that there was some resurrection, though they were not come to know, what it was; For he remembers, that at their funeralls, they prepared great feasts upon the graves of the dead, and cried out to them, *Resurgite, comedite, bibite*, Arise, and come to us, and eat and drink with us, They imagined some bodily being, and some possibility of conversation with the living, in the Dead. You have understood *S. Pauls* Argument, and yet perchance, you have not understood *S. Paul*. *Quocumque respexeris fulmina sunt*, sayes *S. Chrysostome*. All *S. Pauls* words work as lightning, *Et capit omne quod tetigerit*, It affects, and it leaves some marke upon every thing that it touches; And if hee have touched thee now, his effect is not onely to make thee beleieve a future resurrection of thy body, but to feele a present resurrection in thy soule, and to make mee beleieve that thou feelest it, by expressing it in thy life and conversation: *Ad intelligendum Paulum vita pura opus est*: To understand *S. Paul*, a man must be an honest man; hee must mend his life, that will be beleieved to have comprehended *S. Paul*; For if he be onely the wiser, and the learner, and not the better, and the honester, he hath but halfe understood *S. Paul*. *S. Paul* condemnes *Hymenæus*, and *Philetus* for saying, *The Resurrection was past already*; That is, as *S. Augustine* interprets it, that all the Resurrection which wee are to have, is nothing but a resurrection from sin.

If *S. Paul* say so bitterly, that this doctrine doth *fret as a canker*, because it is not enough, what will he say, if thou beest not come so farre, as to a Resurrection from sin? We fall away into manifold, and miserable dejections, but *Qui cadit, non resurget? Shall we fall, and not arise? shall we turne away, and not turne againe?* Shall not God be able to multiply our resurrections as well as the Devill our falls from God? Wee are dejected when we see the wicked prosper; when God seemes to behave himselfe, as a Prince that were not well settled in his government, and durst not offend nor displease any party, nor take knowledge of their insolent and rebellious proceedings. When men that tempt God, and never pray for any thing before hand, nor

Chrysost.

2 Tim. 2.17

Jer. 8.4

thank him for it, when they have it, and yet sweat in their abundances,
⁸⁰⁰ when the children of God starve for their crummes, we are dejected.

Psal. 4.8 But *David* found a resurrection in this case, and a strange one, which was, that he could *lie downe and sleepe in peace*; his resurrection was, *Dedisti lætitiā in corde, Thou hast put gladnesse into my heart, more then in the time that their corne, and their wine increased.* If all Gods

[Gen. 21.12] promises be not presently performed unto us, temporall supplies in all temporall wants, spirituall supplies in all spirituall distresses presently administred, wee are dejected. But *Abraham* had a resurrection in this case; when God had said to him, *In Isaac vocabitur semen tuum, In Isaac shall all Nations be blessed,* and then had commanded him to

⁸¹⁰ stop up that fountaine, to dig up that foundation, to pull up that root of all this universall blessing, to sacrifice that very *Isaac*, yet *Abraham* erected himselfe, onely with considering, *That God was able to raise Isaac from the dead.* Hee left God to his owne will when hee would doe it, it was resurrection enough to him, to establish himselfe in the assurance that God could doe it.

Heb. 11.19 If thou be dejected and depressed with the waight of thy sins, if the malediction, and curses, and denunciations of Gods judgements against sinners lie heavy upon thee, make hast to thy resurrection, raise thy selfe from it as fast as thou canst, for it is a grave that
 Psal. 105.3 ⁸²⁰ putrifies, and corrupts, and molders away a soule apace. *Lætetur cor quærentium Dominum,* sayes *David*; Thou art not in the right way of finding the Lord, if thou doe not finde a joy in the seeking of him; Though thou canst not setle thy selfe in a sense that thou hast found him, yet thou hast, if thou canst find a holy melting, and joy in thy seeking of him. If the Angels bee come downe to destroy Sodome, If *Ionas* bee come to proclaime destruction to Nineveh, wilt thou make thy selfe beleieve that thou art a Citizen of Sodom, an inhabitant of Nineveh, and must necessarily be wrapped up in that destruction?

[Psal. 1.4] If *David* say, *Non sic impii, non sic, The wicked shall not stand in*
⁸³⁰ *judgement,* wilt thou needs be one of them? As a wise, and a discreet man will never beleieve that he that writes a Satyr, meanes him, though he touch upon his vices, so whatsoever the Prophets say, of an aversion, and obduration in God, against sinners, yet they meane not thee, nor doe thou assume it, in an inevitableness upon thy selfe. The Angel of God, the Spirit of God shall deale with thee, as he did

with *Lot* in Sodom; He told *Lot* overnight, that he would burne the City, and bad him prepare; God shall give thee some grudgings, before he exalt thy fever, and warne thee to consider thy state, and consult with thy spirituall Physitian; The Angel called him up in the morning, and then hastned him, and when he prolonged, sayes the
⁸⁴⁰Text, *The Angel caught him, and carried him forth, and set him without the City.* Because, though there was no cooperation in *Lot*, yet there was no resisting neither, God was pleased to doe all; So in this death of diffidence, and sense of Gods fearefull judgements, God opens thy grave now, and now he calls to thee, *Lazare veni foras, Come forth Lazarus*, and hee offers his hand to pull thee out now, Onely *Confortare & esto robustus*, as God said to *Ioshuah*, *Bee strong and have a good courage*, and as God addes there, *Confortare & esto robustus valde*, Multiply thy courage, and God shall multiply thy
⁸⁵⁰strength, in all dejections have a cheerefull apprehension of thy resurrection, and thou shalt have it, nay thou hast it.

But this death of desperation, or diffidence in Gods mercy, by Gods mercy hath swallowed none of us, but the death of sinne hath swallowed us all, and for our owne customary sinnes we all need a resurrection: And what is that? *Resurrectio à peccato, & cessatio à peccato, non est idem*; Every cessation from sin, is not a resurrection from sinne. A man may discontinue a sinne, intermit the practice of a sin, by infirmity of the body, or by satiety in the sinne, or by the absence of that person, with whom he hath used to communicate in
⁸⁶⁰that sin. But *Resurrectio, est secunda ejus, quod interiit, statio.* A Resurrection is such an abstinence from the practise of the sin, as is grounded upon a repentance, and a detestation of the sin, and then it is a setling, and an establishing of the soule in that state, and disposition: It is not a sudden and transitory remorse, nor onely a reparation of that which was ruined, and demolished, but it is a building up of habits contrary to former habits, and customes, in actions contrary to that sin, that we have been accustomed to. Else it is but an Intermission, not a Resurrection; but a starting, not a waking; but an apparition, not a living body; but a cessation, not a peace of conscience.
⁸⁷⁰Now this Resurrection is begun, and well advanced in *Baptismate lachrymarum*, In the baptisme of true and repentant teares. But, Beloved, as *S. Paul* in this place, hath a relation *Ad baptismum*

Gen. 19.12

[Joh. 11.43]

Iosh. 1.6

Durand.

Damasc.

clanicorum, to death-bed-baptists, death-bed-Christians, to them that defer their Baptisme to their death, but he gives no allowance of it; So this *Baptisma clanicorum*, this repentance upon the death-bed, is a dangerous delay. Even of them, I will say with S. *Paul* here, *If there were no Resurrection*, no need to rise from sin by repentance, *why are they then thus baptized, pro mortuis?* why doe they repent, when they are as good as dead, and have no more to suffer in this world?

⁸⁸⁰ But if there be such a resurrection, a necessity of such a Baptisme by repentance, why come they no sooner to it? For is any man sure to have it, or sure to have a desire to it then? It is never impertinent to repeat S. *Augustines* words in this case, *Etiam hac animadversione percutitur peccator, ut moriens obliviscatur sui, qui dum viveret, oblitus est Dei*; God begins a dying mans condemnation at this, That as he forgot God in his life, so he shall forget himselfe at his death. Compare thy temporall, and thy spirituall state together, and consider how they may both stand well at that day. If thou have set thy state in order, and made a Will before, and have nothing to doe at

⁸⁹⁰ last, but to adde a Codicil, this is soone dispatched at last; But if thou leave all till then, it may prove a heavy businesse. So if thou have repented before, and settled thy selfe in a religious course before, and have nothing to doe then, but to wrastle with the power of the disease, and the agonies of death, God shall fight for thee in that weake estate; God shall imprint in thee a *Cupio dissolvi*, S. *Pauls*, not onely contentednesse, but desire to be dissolved; And God shall give thee a glorious Resurrection, yea an Ascension into Heaven before thy death, and thou shalt see thy selfe in possession of his eternall Kingdome, before thy bodily eyes be shut. Be therefore S. *Cyprians Peripatetique*,

⁹⁰⁰ and not his *Clinique* Christian; A walking, and not a bed-rid Christian; That when thou hast walked with God, as *Henoch* did, thou maist be taken with God, as *Henoch* was, and so walke with the Lamb, as the Saints doe in Jerusalem, and follow him whithersoever hee goes; That even thy death-bed may bee as *Elias* Chariot, to carry thee to heaven; And as the bed of the Spouse in the Canticles, which was *Lectus floridus*, a greene and flourishing bed, where thou maist find by a faithfull apprehension, that thy sicknesse hath crowned thee with a crowne of thornes, by participation of the sufferings of thy Saviour, and that thy patience hath crowned thee with that crowne of glory,

⁹¹⁰ which the Lord the righteous Judge shall impart to thee that day.

[Phil. 1.23]

[Gen. 5.24]

[Cant. 1.16]

Number 8.

Preached upon Whitsunday.

JOHN 16.8, 9, 10, 11. *AND WHEN HE IS COME, HE
WILL REPROVE THE WORLD OF SIN,
AND OF RIGHTEOUSNESSE, AND OF
JUDGEMENT.*

*OF SIN, BECAUSE YE BELEEVE NOT ON ME.
OF RIGHTEOUSNESSE, BECAUSE I GOE TO MY
FATHER, AND YE SEE ME NO MORE.
OF JUDGEMENT, BECAUSE THE PRINCE OF
THIS WORLD IS JUDGED.*

IN A FORMER Sermon upon these words, we have established this, That the Person whom our Saviour promises here, being by himselfe promised, in the verse before the text, in the name and quality of *The Comforter*, All that this Person is to do in this text, is to be done so, as the *World*, upon which it is to be done, may receive comfort in it. Therefore this word, Reproof, admitting a double signification, one by way of authority, as it is a rebuke, an increpation, the other as it is a convincing by argument, by way of instruction, and information, because the first way cannot be applied to all the parts¹⁰ of this text, and to all that the Holy Ghost is to do upon the world, (for, howsoever he may rebuke the world of sin, he cannot be said to rebuke it of righteousness, and of judgement) according to S. *Augustines* later interpretation of these words, (for in one place of his workes, he takes this word, Reproofe, in the harder sense, for rebuke, but in another, in the milder) we have and must pursue the second signification of the word, *That the Holy Ghost shall reprove the world*

of sin, of righteousness, of judgement, by convincing the world, by making the world confesse and acknowledge all that that the Holy Ghost intends in all these. And this manifestation, and this conviction²⁰ in these three, will be our parts. In the first of which, *That the Holy Ghost shall Reprove*, that is, convince, *the world of sin*, we shall first looke how all the world is under sin; and then, whether the Holy Ghost, being come, have convinced all the world, made all the world see that it is so; and in these two inquisitions, we shall determine that first branch.

1 Part. For the first, (for, of the other two we shall reach you the boughes
Mundus anon, when you come to gather the fruit, and lay open the particulars,
sub then when we come to handle them) That all the world is under sin,
peccato and knowes it not, (for this Reproofe, *Elenchus*, is, (sayes the
³⁰ Philosopher) *Syllogismus contra contraria opinantem*, An argument
 August. against him that is of a contrary opinion) we condole first the misery
 of this Ignorance, for, *Quid miserius misero, non miserante seipsum?*
 What misery can be so great, as to be ignorant, insensible of our owne
 misery? Every act done in such an ignorance as we might overcome, is
 a new sin; And it is not onely a new practise from the Devill, but it is
 August. a new punishment from God; *Iussisti Domine, & sic est, ut pœna sit*
sibi omnis inordinatus animus, Every sinner is an Executioner upon
 himselfe; and he is so by Gods appointment, who punishes former
 sins with future. This then is the miserable state of the world, It might
⁴⁰ know, and does not, that it is wholly under an inundation, a deluge
 of sin. For, sin is a transgression of some Law, which, he that sins may
 know himselfe to be bound by: For, if any man could be exempt from
 all Law, he were impeccable, he could not sin; And if he could not
 possibly have any knowledge of the Law, it were no Law to him.

Lex Hu- Now under the transgression of what Law lyes all the World? For
mana the positive Laws of the States in which we live, a man may keepe
 them, according to the intention of them that made those Laws;
 which is all that is required in any humane Law; (to keepe it, if not
 according to the letter, yet according to the intention of the Law-
⁵⁰ maker) Nay it is not onely possible, but easie to do so; *Angusta*
innocentia ad legem bonum esse, (sayes the morall mans holy Ghost,
 Seneca) It is but a narrow and a shallow honesty, to be no honestier
 then the Law forces him to be. Thus then, in violating the Laws of
 the State, all the World is not under Sin.

If we passe from Laws meerely humane, (though, in truth, scarce any just Law is so, meerely humane, for God, that commands obedience to humane Laws, hath a hand in the making of them) to those ceremoniall, and judiciall Laws, which the Jews received immediately from God, (in which respect they may be called divine Laws, though
⁶⁰ they were but locall and but temporary) which were in such a number, as that, though penall Laws in some States be so many, and so heavy, as that they serve onely for snares, and springes upon the people, yet they are no where equall to the ceremoniall and judiciall Laws, which lay upon the Jews; yet even for these Laws *S. Paul* sayes of himselfe, *That touching that righteousness which is in the Law, he was blamelesse*. Thus therefore (in violating ceremoniall or judiciall Laws) all the World is not under sin, both because all the World was not bound by that Law, and some in the World did keepe it.

But in two other respects it is; first, That there is a Law of Nature
⁷⁰ that passes through all the World, a Law in the heart; and of the breach of this, no man can be alwayes ignorant. As every man hath a devill in himselfe, *Spontaneum Dæmonem*, A Devill of his owne making, some particular sin that transports him, so every man hath a kinde of God in himselfe, such a conscience, as sometimes reproves him. Carry we this consideration a little higher, and we may see herein, some verification, at least, some usefull application of *Origens* extreme error. He thought, that at last, after infinite revolutions, (as all other substances should be) even the Devill himselfe should be (as it were) sucked and swallowed into God, and there should remaine
⁸⁰ nothing at last, (as there was nothing else at first) but onely God; (not by an annihilation of the Creature, that any thing should come to nothing, but by this absorption, by a transmigration of all Creatures into God, that God should be all, and all should be God) So in our case, That which is the sinners devill, becomes his God; That very sin which hath possessed him, by the excesse of that sin, or, by some losse, or paine, or shame following that sin, occasions that reproofe and remorse, that withdraws him from that sin. So all the world is under sin, because they have a Law in themselves, and a light in themselves.

And it is so in a second respect, That all being derived from *Adam*,
⁹⁰ *Adams* sin is derived upon all. Onely that one man, that was not naturally deduced from *Adam*, Christ Jesus, was guilty of no sin; All

*Ceremoni-
alia*

Phil. 3.6

*Lex Natu-
ralis*

Chrysost.

Origen

*Originale
peccatum*

Esay. 1.4
Wisd. 2.23

August.

[Rom. 6.23]
Ezech. 18.4

August.

*An arguat
Spiritus
sanctus?*

others are subject to that malediction, *Væ genti peccatrici*, Wo to this sinfull World. God made man *Inexterminabilem*, sayes the Wiseman, undisseisable, unexPELLIBLE; such, as he could not be thrust out of his Immortality, whether he would or no: for, that was mans first immortality, *Posse non mori*, That he needed not have dyed. When man killed himselfe, and threw upon all his posterity the *morte morieris*, that we must dye, and that *Death* is *Stipendium peccati*, *The wages of sin*, and that *Anima quæ peccaverit, ipsa morietur*, that *That soule, and onely that soule that sins, shall dye*, Since we see the punishment fall upon all, we are sure the fault cleaves to all too; all do dye, therefore all do sin. And though this Originall sin that over-flowes us all, may in some sense be called *peccatum involuntarium*, a sin without any elicite act of the Will, (for so it must needs be in Children) and so properly no sin, yet as all our other faculties were, so *omnium voluntates in Adam*, all our wils were in *Adam*, and we sinned wilfully, when he did so, and so Originall sin is a voluntary sin: Our will is poysoned in the fountaine; and, as soone as our will is able to exercise any election, we are willing to sin, as soone as we can, and ¹⁰⁰ sorry we can sin no sooner, and sorry no longer: we are willing before the Devil is willing, and willing after the Devill is weary, and seek occasions of tentation, when he presents none. And so, as the breach of the Law of Nature, and as the deluge of Originall sin hath surrounded the whole world, the whole world is under sinne.

That all the world is so, requires not much prooffe: But then, does the Holy Ghost, by his comming, reprove, that is, convince the whole world, that it is so? The Holy Ghost is able to doe it, and he hath good cause to doe it; But does he doe it? Is this *Cum venerit, when he comes*, come? Is he come to this purpose, to make all the world know ¹²⁰ their sinfull condition? God knowes they know it not. Howsoever they may have some knowledge of the breach of the Law of Nature, yet they have no knowledge of any remedy after, and so lack all comfort; and therefore this is no knowledge from the Holy Ghost, from the Comforter. And for the knowledge of Originall sin, which lies more heavy upon them then upon us, (who have the ease of Baptisme, which slackens, and weakens Originall sin in us) they are so farre from knowing, that that sin is derived from *Adam*, as that they doe not know, that they themselves are derived from *Adam*; not that

there is such a sin, not that there was such an *Adam*. How then doth
¹³⁰ the Holy Ghost, who is come according to Christs promise, according
 to his promise, *Reprove*, that is, Convince *the world of sinne*, since
 this (being to bee done by the Holy Ghost) implies a knowledge of
 Christ, and a way of comfort in the doing thereof?

This one word *Arguet, He shall reprove*, convince, admits three
 acceptations. First, in the future, as it is here presented, *He shall*; and
 so the *Cum venerit, When he comes*, signifies *Antequam abierit*,
 Before he departs. He came at Pentecost, and presently set on foot his
 Commission, by the Apostles, to reprove, convince the world of sin,
 and hath proceeded ever since, by their successors, in reducing Nation
¹⁴⁰ after Nation; and, before the consummation of the world, before he
 retire, to rest eternally in the bosome of the Father and the Son, from
 whom he proceeded, he shall reprove the whole world of sin, that is,
 bring them to a knowledge, That in the breach of the law of nature,
 and in the guiltinesse of originall sin, they are all under a burthen,
 which none of them all, of themselves, can discharge. This work S.
Paul seemes to hasten sooner: To convince the Jews of their infidelity,
 he argues thus, *Have not they heard the Gospell?* They, that is, the
 Gentiles; and if They, much more You; And that They had heard it,
 he proves by the application of those words, *In omnem terram, Their*
¹⁵⁰ *voice is gone through all the earth, and their words to the end of the*
world, That is, the voice of the Apostles, in the preaching of the
 Gospell.

Hence grew that distraction, and perplexity which we finde in the
 Fathers, Whether it could be truly said, that the Gospell had been
 preached over all the world in those times. If we number the Fathers,
 most are of that opinion, That before the destruction of the Temple
 of Jerusalem, this was fulfilled. Of those that think the contrary, some
 proceed upon reasons ill grounded; particularly *Origen; Quid de*
Britannis & Germanis, qui nec adhuc audierunt verbum Euangelii?
¹⁶⁰ What shall we say of Britanny, and Germany, who have not heard of
 the Gospell yet? For, before *Origens* time, (though *Origen* were 1400.
 yeares since) in what darknesse soever he mistook us to be, we had a
 blessed and a glorious discovery of the Gospell of Christ Jesus in this
 Iland. S. *Hierome*, who denies this universall preaching of the Gospell
 before the destruction of the Temple, yet doubts not but that the ful-

*Antequam
 abierit*

Rom. 10.18

Psal. 19.4

Origen

Hierom.

filling of that prophecy was then in action, and in a great forwardnesse; *Iam completum, aut brevi cernimus complendum*; Already we see it performed, sayes he; Or, at least so earnestly pursued, as that it must necessarily, very soon be performed: *Nec puto aliquam remanere*¹⁷⁰ *gentem, quæ Christi nomen ignorat*; I do not think, (sayes that Father, more then 1200. yeares since) that there is any nation that hath not heard of Christ; *Et quanquam non habuerit prædicatorem, ex vicinis, &c.* If they have not had expresse Preachers themselves, yet from their neighbours they have had some Echoes of this voice, some reflexions of this light.

The later Divines, and the School, that finde not this early, and generall preaching over the world, to lye in prooffe, proceed to a more safe way, That there was then *Odor Euangelii*, A sweet savour of the Gospell issued, though it were not yet arrived to all parts: As if a¹⁸⁰ plentifull and diffusive perfume were set up in a house, we would say The house were perfumed, though that perfume were not yet come to every corner of the house. But not to thrust the world into so narrow a strait, as it is, when a Decree is said to have gone out from *Augustus*,
 Luk. 2.1
 Acts 2.5
 Rom. 1.8
 Mat. 24.14
¹⁹⁰ *to taxe all the world*, (for this was but the Romane world) Nor, *That there were men dwelling at Ierusalem, devout men, of every nation under heaven*, (for, this was but of nations discovered, and traded withall then) nor, when S. Paul sayes, *That the faith of the Romanes was published to the world*, (for that was as far as he had gone) those words of our Saviour, *This Gospell of the kingdome shall be preached*
²⁰⁰ *in all the world, for a witnesse to all nations, and then shall the end come*, have evermore, by all, Ancient and Modern, Fathers and School, Preachers and Writers, Expositors and Controversers, been literally understood, that before the end of the world, the Gospell shall be actually, really, evidently, effectually preached to all nations; and so, *Cum venerit, When the holy Ghost comes*, that is, *Antequam abierit*, Before he go, he shall reprove, convince the whole world of sin, and this, as he is a Comforter, by accompanying their knowledge of sin, with the knowledge of the Gospell, for the remission of sins.

It agrees with the nature of goodnesse to be so diffusive, com-
 Gen. 7.11
²⁰⁰ municable to all. It agrees with the nature of God, who is goodnesse, That as all the fountaines of the great Deep were broken up, and the windows of heaven were opened, and so came the flood over all, so

there should be *Diluvium Spiritus*, A flowing out of the holy Ghost upon all, as he promises, *Effundam*, I will poure it out upon all, and *Diluvium gentium*, That all nations should flow up unto him. For, this Spirit, *Spirat ubi vult*, Breathes where it pleases him; and though a naturall winde cannot blow East and West, North and South together, this Spirit at once breathes upon the most contrary dispositions, upon the presuming, and upon the despairing sinner; and, in an instant can denizen and naturalize that soule that was an alien to the Covenant, Empale and inlay that soule that was bred upon the Common, amongst the Gentiles, transform that soul, which was a Goate, into a Sheep, unite that soule which was a lost sheep to the fold again, shine upon that soul that sits in darknesse, and in the shadow of death, and so melt and poure out that soul that yet understands nothing of the Divine nature, nor of the Spirit of God, that it shall become partaker of the Divine nature, and be the same Spirit with the Lord. When Christ took our flesh, he had not all his Ancestors of the Covenant; he was pleased to come of *Ruth*, a Moabite, a poore stranger;

²¹⁰ As he came, so will the holy Ghost go to strangers also. Shall any man murmur, or draw into disputation, why this Spirit doth not breath in all nations at once? or why not sooner then it doth in some? Doth this Spirit fall and rest upon every soul in this Congregation now? May not one man finde that he receives him now, and suffer him to go away again? May not another who felt no motion of him now, recollect himself at home, and remember something then, which hath been said now, to the quickning of this Spirit in him there? Since the holy Ghost visits us so, successively, not all at once, not all with an equall establishment, we may safely imbrace that acceptance

²³⁰ of this word *Arguet*, He shall, he will, *Antequam abierit*, Before the end come, *Reprove*, convince the whole world of sin, by this his way, the way of comfort, the preaching of the Gospell. And that is the first acceptance thereof.

Joel 2.28
Esay. 2.2
Joh. 3.8

2 Pet. 1.4
1 Cor. 6.17

The second acceptance of the word is in the present; not *Arguet*, *He shall*; but *Arguit*, *He doth*, now he doth reprove all the world. As when the Devill confessed Christ in the Gospel, as when Judas, (who was the Devils Devill, for, he had sold Christ to the Chiefe-Priests, *Matthew* 26.14, before Satan entred into him after the Sop, *Iohn* 13.27.) professed this Gospel, this was not *Sine omni impulsu Spiritus Sancti*,

Arguit

Acts 19.2

- ²⁴⁰ Altogether without the motion of the Holy Ghost, who had his ends, and his purposes therein, to draw testimonies for Christ out of the mouths of his adversaries; so when a naturall man comes to be displeased with his owne actions, and to discern sin in them, though his naturall faculties be the Instruments in these actions, yet the Holy Ghost sets this Instrument in tune, and makes all that is musique and harmony in the faculties of this naturall man. At *Ephesus* S. Paul found certaine Disciples which were baptized, and when he asked them, *Whether they had received the Holy Ghost*, they said, *That they had not so much as heard that there was a Holy Ghost*. So certainly, infinite numbers of men, in those unconverted Nations have the Holy Ghost working in them, though they have never so much as heard that there is a Holy Ghost. When we see any man doe any work well, that belongs to the hand, to write, to carve, to play, to doe any mechanic office well, doe we determine our consideration only upon the Instrument, the hand, doe we onely say, he hath a good, a fit, a well disposed hand for such a work, or doe we not rather raise our contemplation to the soule, and her faculties, which enable that hand to do that work? So certainly when a morall man hath any reprooffe, any sense of sin in himselfe, the holy Ghost is the intelligence
- ²⁶⁰ that moves in that spheare, and becomes the soule of his soule, and works that in him primarily, of which, naturall faculties, or philosophicall instructions, are but ministeriall instruments and suppletory assistances after. And not only in the beginning of good actions, but in the prosecution of some evill, the holy Ghost hath an interest, though we discern him not: In the disposing of our sins, the holy Ghost hath a working thus, That when we intended some mischievous sin to morrow, a lesse sin, some sin of pleasure meets us, and takes hold of us, and diverts us from our first purpose, and so the holy Ghost rescues us from one sin, by suffering us to fall into another.
- ²⁷⁰ What action soever hath any degree of good, what action soever hath any lesse evill in it then otherwise it would have had, hath received a working of the holy Ghost, though that man upon whom he hath wrought, knew not his working, nor his name. As we thinke that we have the differences of seasons, of Winter and Summer, by the naturall motion of the Sun, but yet it is not truly by that naturall motion, but by a contrary motion of a higher spheare, which drawes the Sun

against his naturall course; (for, if the Sun were left to himselfe, we should not have these seasons) so if the soul and conscience of a meere naturall man have any of these reproofes, and remorse, though
²⁸⁰ perchance fear, or shame, or sicknesse, or penalties of law, yea though a wearinesse, and excesse of the sin it selfe, may seem to him to be the thing that reproves him, and that occasions this remorse, because it is the most immediate, and therefore most discernible, yet there is *Digitus Dei*, The hand of God, and *spiritus Spiritus sancti*, The breath of the holy Ghost, in all this, who, as a liberall almes-giver sends to persons, that never know who sends, works upon persons, who never know who works. So the holy Ghost reproves all the world of sin; that is, all the reproofe, which even the naturall man hath, (and every man hath some at sometimes) is from the holy Ghost; and, as in the
²⁹⁰ former sense, the *Cum venerit*, When he comes, was *Antequam abierit*, before he goes, so here the *Cum venerit*, is *Quia adest*, because he is alwayes present, and alwayes working.

And then there is a third acceptation, where the *Arguet* is not in the future, That he shall do it, nor in the present, *Arguit*, That he doth it now in every naturall man, but it is in the time past, *Arguit*, He hath done it, done it already. And here in this sense, it is not that the holy Ghost shall bring the Gospell before the end, to all Nations, that is, *Antequam abierit*, Nor that the holy Ghost doth exalt the naturall faculties of every man in all his good actions, that is, *Quia semper*
³⁰⁰ *adest*, but it is, that he hath infused and imprinted in all their hearts, whom hee hath called effectually to the participation of the meanes of salvation in the true Church, a constant and infallible assurance, that all the world, that is, all the rest of the world which hath not imbraced those helps, lies unrecoverably (by any other meanes then these which we have imbraced) under sin, under the waight, the condemnation of sin. So that the comfort of this reproofe (as all the reproofes of the holy Ghost in this Text, are given by him in that quality, as he is *The Comforter*) is not directly, and simply, and presently upon all the world indeed, but upon those whom the holy Ghost hath taken
³¹⁰ out of this world, to his world in this world, that is, to the Christian Church, them he *Reproves*, that is Convinces them, establishes, delivers them from all scruples, that they have taken the right way, that they, and onely they, are delivered, and all the world beside are still under sin.

*Operatus
est*

When the Holy Ghost hath brought us into the Ark from whence we may see all the world without, sprawling and gasping in the flood, (the flood of sinfull courses in the world, and of the anger of God) when we can see this violent flood, (the anger of God) break in at windowes, and there devoure the licentious man in his sinfull em-
³²⁰bracements, and make his bed of wantonnesse his death-bed; when we can see this flood (the anger of God) swell as fast as the ambitious man swels, and pursue him through all his titles, and at last suddenly, and violently wash him away in his owne blood, not alwayes in a vulgar, but sometimes in an ignominious death; when we shall see this flood (the flood of the anger of God) over-flow the valley of the voluptuous mans gardens, and orchards, and follow him into his Arbours, and Mounts, and Terasses, and carry him from thence into a bottomlesse Sea, which no Plummets can sound, (no heavy sadnesse relieve him) no anchor take hold of, (no repentance stay his tempest-
³³⁰ed and weather-beaten conscience) when wee finde ourselves in this Ark, where we have first taken in the fresh water of Baptisme, and then the Bread, and Wine, and Flesh, of the Body and Blood of Christ Jesus, Then are we reprov'd, forbidden all scruple, then are we convinced, That as *the twelve Apostles shall sit upon twelve seats, and judge the twelve Tribes at the last day*; So doth the Holy Ghost make us Judges of all the world now, and inables us to pronounce that sentence, That all but they, who have sincerely accepted the Christian Religion, are still *sub peccato*, under sin, and without remedy. For we must not waigh God with leaden, or iron, or stone waights, how much land,
³⁴⁰or metall, or riches he gives one man more then another, but how much grace in the use of these, or how much patience in the want, or in the losse of these, we have above others. When we come to say, *Hi in curribus, Hi in equis, nos autem in nomine Domini Dei nostri invocabimus, Some trust in chariots, and some in horses, but we will remember the name of the Lord our God; Ipsi obligati sunt, & ceciderunt, nos autem surreximus, & erecti sumus, They are brought downe and fallen, but we are risen, and stand upright. Obligati sunt, & ceciderunt, They are pinion'd and fallen, fettered, and manacled, and so fallen; fallen and there must lie: Nos autem erecti*, Wee are risen, and enabled
³⁵⁰to stand, now we are up. When we need not feare the mighty, nor envy the rich, *Quia signatum super nos lumen vultus tui Domine*,

[Mat. 19.28]

Psal. 20.7

Ver. 8

[Psa. 4.6]

Because *the light of thy countenance O Lord, is* (not onely shed, but) *lifted up upon us, Quia dedisti letitiam in corde nostro, Because thou hast put gladnesse in our heart, more then in the time that their corne and their wine increased;* when we can thus compare the Christian Church with other States, and spirituall blessings with temporall, then hath the Holy Ghost throughly reproved us, that is, absolutely convinced us, that there is no other foundation but Christ, no other name for salvation but Jesus, and that all the world but the true professors of that name, are still under sin, under the guiltinesse of sin. And these be the three acceptations of this word, *Arguet*, He shall carry the Gospel to all before the end, *Arguit*, Hee does worke upon the faculties of the naturall man every minute, and *Arguit* againe, Hee hath manifested to us, that that they who goe not the same way, perish. And so wee passe to the second Reproofe and Conviction, *He shall reprove the world, De Iustitia, of Righteousnesse.*

This word, *Iustificare, To justifie*, may be well considered three wayes; First as it is *verbum vulgare*, as it hath an ordinary and common use; And then as it is *verbum forense*, as it hath a civill and a legall use; And lastly, as it is *verbum Ecclesiasticum*, as it hath a Church use, as it hath been used amongst Divines. The first way, To justifie, is to averre, and maintaine any thing to be true, as wee ordinarily say to that purpose, I will justifie it; and in that sense the Psalmist sayes, *Iustificata iudicia Domini in semetipso, The judgments of the Lord justifie themselves*, prove themselves to be just: And in this sense men are said to justifie God, *The Pharisees and Lawyers rejected the counsell of God, but all the people, and the Publicans justified God*, that is, testified for him. In the second way, as it is a judiciall word, To justifie is only a verdict of Not guilty, and a Judgement entred upon that, That there is not evidence enough against him, and therefore he is justified, that is, acquitted. In this sense is the word in the *Proverbs, He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord*. Now neither of these two wayes are we justified; we cannot be averred to be just; God himselfe cannot say so of us; of us, as we are we: *Non justificabo impium, I will not justifie the wicked*. God will not say it, God cannot doe it; A wicked man cannot be, he cannot, by God, be said to be just; they are incompatible, contradictory things.

Ver. 7

2 Part.
De iustitia

Psal. 19.9

Luke 7.29

Prov. 17.15

Exod. 23.7

Nor the second way neither; consider us standing in judgement before God, no man can be acquitted for want of evidence; *Enter not into Judgement with thy servant, for, in thy sight shall none that liveth be justified.* For, if we had another soule to give the Devill, to bribe him, to give no evidence against this, if we had another iron to seare up our consciences against giving of evidence against our selves then, yet who can take out of Gods hands those examinations, and those evidences, which he hath registred exactly, as often as we have thought, or said, or done any thing offensive to him?

It is therefore onely in the third sense of this word, as it is *Verbum Ecclesiasticum*, A word which *S. Paul*, and the other Scriptures, and the Church, and Ecclesiasticall Writers have used to expresse our Righteousnesse, our Justification by: And that is onely by the way of pardon, and remission of sins, sealed to us in the blood of Christ Jesus; that what kinde of sinners soever we were before, yet that is applied to us, Such and such you were before, *But ye are justified by the name of the Lord Iesus, and by the Spirit of our God.* Now the reproofe of the World, the convincing of the World, the bringing of the World to the knowledge, that as they are all *sub peccato*, under sin, by the sin of another, so there is a righteousness of another, that must prevaile for all their Pardons, this reproof, this convincing, this instruction of the World is thus wrought: That the whole World consisting of Jews and Gentiles, when the Holy Ghost had done enough for the convincing of both these, enough for the overthrowing of all arguments, which could either be brought by the Jew for the righteousness of the Law, or by the Gentile for the righteousness of Works, (all which is abundantly done by the Holy Ghost, in the Epistles of *S. Paul*, and other Scriptures) when the Holy Ghost had possessed the Church of God, of these all-sufficient Scriptures, Then the promise of Christ was performed, and then, though all the world were not presently converted, yet it was presently convinced by the Holy Ghost, because the Holy Ghost had provided in those Scriptures, of which he is the Author, that nothing could be said in the Worlds behalfe, for any other Righteousnesse, then by way of pardon in the blood of Christ.

Thus much the Holy Ghost tels us; And if we will search after more then hee is pleased to tell us, that is to rack the Holy Ghost, to

over-labour him, to examine him upon such Intergatories, as belongs not to us, to minister unto him. Curious men are not content to know, That our debt is paid by Christ, but they will know farther, whether Christ have paid it with his owne hands, or given us money to pay it
⁴³⁰ our selves; whether his Righteousness, before it do us any good, be not first made ours by Imputation, or by Inhesion; They must know whose money, and then what money, Gold or Silver, whether his active obedience in fulfilling the Law, or his passive obedience in shedding his blood. But all the Commission of the Holy Ghost here, is, *To reprove the World of righteousness*, To convince all Sects in the World, that shall constitute any other righteousness, then a free pardon by the incorruptible, and invaluable, and inexhaustible blood of Christ Jesus. By that pardon, his Righteousnesse is ours: How it is made so, or by what name we shall call our title, or estate, or interest
⁴⁴⁰ in his Righteousnesse, let us not enquire. The termes of satisfaction in Christ, of acceptation in the Father, of imputation to us, or inhesion in us, are all pious and religious phrases, and something they expresse; but yet none of these, Satisfaction, Acceptation, Imputation, Inhesion, will reach home to satisfie them, that will needs inquire, *Quo modo*, by what meanes Christs Righteousnesse is made ours. This is as far as we need go, *Ad eundem modum iusti sumus coram Deo, quo coram eo Christus fuit peccator*, So as God made Christ sin for us, we are made the righteousness of God in him: so; but how was that? He that can finde no comfort in this Doctrine, till he finde
⁴⁵⁰ How Christ was made sin, and we righteousness, till he can expresse *Quo modo*, robs himself of a great deale of peaceful refreshing, which his conscience might receive, in tasting the thing it selfe in a holy and humble simplicity, without vexing his owne, or other mens consciences, or troubling the peace of the Church with impertinent and inextricable curiosities.

2 Cor. 5.21

Those questions are not so impertinent, but they are in a great part unnecessary, which are moved about the cause of our righteousness, our justification. Alas, let us be content that God is the cause, and seeke no other. We must never slacken that protestation, That good
⁴⁶⁰ works are no cause of our justification. But we must alwaies keepe up a right signification of that word, Cause. For, Faith it selfe is no cause; no such cause, as that I can merit Heaven, by faith. What doe

I merit of the King, by beleaving that he is the undoubted Heire to all his Dominions, or by beleaving that he governess well, if I live not in obedience to his Laws? If it were possible to beleave aright, and yet live ill, my faith should doe me no good. The best faith is not worth Heaven; The value of it grows *Ex pacto*, That God hath made that Covenant, that Contract, *Crede & vives*, onely beleave and thou shalt be safe. Faith is but one of those things, which in severall senses
⁴⁷⁰ are said to justifie us. It is truly said of God, *Deus solus justificat*, God onely justifies us; *Efficienter*, nothing can effect it, nothing can worke towards it, but onely the meere goodnesse of God. And it is truly said of Christ, *Christus solus justificat*, Christ onely justifies us; *Materialiter*, nothing enters into the substance and body of the ransome for our sins, but the obedience of Christ. It is also truly said, *Sola fides justificat*, Onely faith justifies us; *Instrumentaliter*, nothing apprehends, nothing applies the merit of Christ to thee, but thy faith. And lastly it is as truly said, *Sola opera justificat*, Onely our works justifie us; *Declaratoriè*, Only thy good life can assure thy conscience, and the
⁴⁸⁰ World, that thou art justified. As the efficient justification, the gracious purpose of God had done us no good, without the materiall satisfaction, the death of Christ had followed; And as that materiall satisfaction, the death of Christ would do me no good, without the instrumentall justification, the apprehension by faith; so neither would this profit without the declaratory justification, by which all is pleaded and established. God enters not into our materiall justification, that is onely Christs; Christ enters not into our instrumentall justification, that is onely faiths; Faith enters not into our declaratory justification, (for faith is secret) and declaration belongs to workes.
⁴⁹⁰ Neither of these can be said to justifie us alone, so, as that we may take the chaine in pieces, and thinke to be justified by any one link thereof; by God without Christ, by Christ without faith, or by faith without workes; And yet every one of these justifies us alone, so, as that none of the rest enter into that way and that meanes, by which any of these are said to justifie us.

Consider we then our selves, as men fallen downe into a darke and deepe pit; and justification as a chaine, consisting of these foure links, to be let downe to us, and let us take hold of that linke that is next us, A good life, and keepe a fast and inseparable hold upon that; for

⁵⁰⁰ though in that sense of which we spoke, *Fides justificat sola*, Only faith do justifie, yet it is not true in any sense, *Fides est sola*, that there is any faith, where there is nothing but faith. God comes downward to us; but we must go upward to God; not to get above him in his unrevealed Decrees, but to go up towards him, in laying hold upon that lowest linke; that as the holy Ghost shall reprove, that is, convince the world, that there is no other righteousness but that of Christ, so he may enable you to passe a judgement upon your selves, and to testifie to the world that you have apprehended that righteousness; Which is that that is principally intended in the third and last ⁵¹⁰ part, *That the holy Ghost, when he comes, shall reprove the World, as of sin, and of righteousness, so of judgment.*

After those two convictions of the World, that is, Jew, and Gentile, first, that they are all under sin, and so in a state of condemnation; And secondly, that there is no righteousness, no justification to be had to the Jew by the Law, nor to the Gentile in Nature, but that there is Righteousnesse, and Justification enough for all the world, Jew, and Gentile in Christ; In the third place, the Holy Ghost is to reprove, that is, still to convince the world, to acquaint the world with this mystery, That there is a means settled to convey this Righteous-
⁵²⁰nesse of Christ upon the World, and then an account to be taken of them, who do not lay hold upon this meanes; for, both these are intended in this word *Judgement*, He shall reprove them, prove to them this double signification of judgement; first, that there is a judgement of order, of rectitude, of government, to which purpose he hath established the Church; And then a judgement of account, and of sentence, and beatification upon them, who did; and malediction upon them who did not apply themselves to the first judgement, that is, to those orderly wayes and meanes of embracing Christs righteousness, which were offered them in the Church. God hath ordered all
⁵³⁰ things in measure, and number, and waight; *Let all things be done decently and in order: for, God is the God of order, and not of confusion.* And this order, is this judgement; The Court, the Tribunall, the Judgment seat, in which all mens consciences and actions must be regulated and ordered, the Church. The perfectest order was Innocency; that first integrity in which God made all. All was disordered by sin: For, in sin, and the author of sin, Satan, there is no

3 Part

Wisd. 11.20

1 Cor. 14.40

order, no conformity; nothing but disorder, and confusion. Though the Schoole doe generally acknowledge a distinction of orders in the ministring Spirits of Heaven, now, Angels and Archangels, and
 540 others, yet they dispute, and doubt, and (in a great part) deny that this distinction of orders was before the fall of those Angels; for, they confesse this distribution into orders, to have been upon their submission, and recognition of Gods government, which recognition was their very confirmation, and after that they could not fall. And though those fallen Angels, the Devils, concur in an unanime consent to ruin us, (for, *Bellum Dæmonum, summa pax hominum*) we should agree better, if devils did fall out, yet this is not such a peace, such an unity, as gives them any peace, or relaxation, or intermission of anguish, but, as they are the Authors of our confusion, so they are in
 550 a continuall confusion themselves.

There is no order in the Author of sin; and therefore the God of order cannot, directly nor indirectly, positively nor consecutively, be the Author of sin. There is no order in sin it selfe. The nature, the
 August. definition of sin, is disorder. *Dictum, factum, concupitum contra legem*; God hath ordered a law, and sin is an act; if we cannot do that, it is a word; if we dare not do that, it is a desire against that law. *Forma peccati, deformitas*; we can assigne sin no other form, but deformity. So that our affecting of any thing, as our end, which God hath not proposed for our end; or our affecting of true ends, by any
 560 other wayes then he hath proposed, this is a disordering of Gods providence, as much as we can, and so a sin. For the Schoole resolves conveniently, probably, that that first sin that ever was committed, (that *peccatum prægnans, peccatum prolificum*, That womb and matrice of all sins that have been committed since) The sin of the Angels, it was a disorder, an obliquity, a deformity, not in not going to the right end, (for, *Illud quæsiverunt, ad quod pervenissent, si stetissent*, sayes *Aquinas* out of *S. Augustine*, They desired no more then they were made for, and should have come to, if they had stood) but their sin was in affecting a right end a wrong way, in desiring to
 570 come to their appointed perfection by themselves, to subsist of themselves, and to be independent, without any farther need of God, for that was their desire, *To be like the most High*, To depend upon nothing, but be all-sufficient to themselves. So they disordered Gods

purpose; and when they had once broke that chaine, when they had once put that harmony out of tune, then came in disorder, discord, confusion, and that is sin.

Gods work is perfect; How appeares that? *For all his wayes are Judgement*, sayes *Moses* in his victorious song. This is Perfection, That he hath established an order, a judgement. Which is not only
⁵⁸⁰ that order which *S. Augustine* defines, *Ordo est, per quem omnia aguntur, quæ Deus constituit*, The order and the judgement by which God governs the world, according to his purpose, (which judgement is Providence) But (as the same Father sayes in the same book) it is *Ordo, quem si tenueris in vita, perducet ad Deum*, It is an order and a judgement which he hath manifested to thee, (for the order and judgement of his providence, he doth not alwayes manifest) by obedience to which order and judgement, thou maist be saved. The same Father speaking of this order and judgement of providence, sayes, *Nihil ordini contrarium*, Nothing can be contrary to that order; He
⁵⁹⁰ is in a holy rapture transported with that consideration, That even disorders are within Gods order; There is in the order and judgement of his providence an admission, a permission of disorders: This unsearchable proceeding of God, carries him to that passionate exclamation, *O si possem dicere quod vellem!* O that I were able to expresse my self! *Rogo, ubi ubi estis verba, succurrite*; Where, where are those words which I had wont to have at command? why do ye not serve me, help me now? Now, when I would declare this, *Bona & mala sunt in ordine*, That even disorders are done in order, that even our sins some way or other fall within the providence of God. But that is
⁶⁰⁰ not the order, nor judgement which the holy Ghost is sent to manifest to the world. The holy Ghost works best upon them, which search least into Gods secret judgements and proceedings. But the order and judgement we speak of, is an order, a judgement-seate established, by which, every man, howsoever oppressed with the burden of sin, may, in the application of the promises of the Gospel by the Ordinance of preaching, and in the seales thereof in the participation of the Sacraments, be assured, that he hath received his Absolution, his Remission, his Pardon, and is restored to the innocency of his Baptisme, nay to the integrity which *Adam* had before the fall, nay to the
⁶¹⁰ righteousness of Christ Jesus himselfe. In the creation God took red

Deut. 32.4

August.

- earth, and then breathed a soule into it: When Christ came to a second creation, to make a Church, he took earth, men, red earth, men made partakers of his blood; (for, *Ecclesiam quæsit, & acquisivit*, Hee desired a Church, and he purchased a Church; but by a blessed way of Simony; *Adde medium acquisitionis, Sanguine acquisivit*, He purchased a Church with his own blood) And when he had made this body, in calling his Apostles, then he breathed the soule into them, his Spirit, and that made up all: *Quod insufflavit Dominus Apostolis, & dixit, Accipite Spiritum sanctum, Ecclesiæ*
 620 *potestas collata est*, Then when Christ breathed that Spirit into them, he constituted the Church. And this power of Remission of sins, is that order, and that judgement which Christ himselfe calls by the name of the most orderly frame in this, or the next world, A Kingdome, *Dispono vobis regnum, I appoint unto you a Kingdome, as my Father hath appointed unto me.*
- Luk. 22.29
- Tertul. Now, *Faciunt favos & vespæ, faciunt Ecclesias & Marcionitæ*, As Waspes make combs, but empty ones, so do Heretiques Churches, but frivolous ones, ineffectuall ones. And, as we told you before, That errors and disorders are as well in wayes, as in ends, so may we de-
 630 prive our selves of the benefit of this judgement, The Church, as well in circumstances, as in substances, as well in opposing discipline, as doctrine. The holy Ghost *reproves thee*, convinces thee, of *judgement*, that is, offers thee the knowledge that such a Church there is; A Jordan to wash thine originall leprosie in Baptisme; A City upon a mountaine, to enlighten thee in the works of darknesse; a continuall application of all that Christ Jesus said, and did, and suffered, to thee. Let no soule say, she can have all this at Gods hands immediately, and never trouble the Church; That she can passe her pardon between God and her, without all these formalities, by a secret re-
 640 pentance. It is true, beloved, a true repentance is never frustrate: But yet, if thou wilt think thy selfe a little Church, a Church to thy selfe, because thou hast heard it said, That thou art a little world, a world in thy selfe, that figurative, that metaphoricall representation shall not save thee. Though thou beest a world to thy self, yet if thou have no more corn, nor oyle, nor milk, then growes in thy self, or flowes from thy self, thou wilt starve; Though thou be a Church in thy fancy, if thou have no more seales of grace, no more absolution of sin,

then thou canst give thy self, thou wilt perish. *Per solam Ecclesiam sacrificium libenter accipit Deus*: Thou maist be a Sacrifice in thy
⁶⁵⁰ chamber, but God receives a Sacrifice more cheerefully at Church. *Sola, quæ pro errantibus fiducialiter intercedit*, Only the Church hath the nature of a surety; Howsoever God may take thine own word at home, yet he accepts the Church in thy behalfe, as better security. Joyne therefore ever with the Communion of Saints; *Et cum membrum sis ejus corporis, quod loquitur omnibus linguis, crede te omnibus linguis loqui*, Whilst thou art a member of that Congregation, that speaks to God with a thousand tongues, beleve that thou speakest to God with all those tongues. And though thou know thine own prayers unworthy to come up to God, because thou liftest up to
⁶⁶⁰ him an eye, which is but now withdrawne from a licentious glancing, and hands which are guilty yet of unrepented uncleannesses, a tongue that hath but lately blasphemed God, a heart which even now breaks the walls of this house of God, and steps home, or runs abroad upon the memory, or upon the new plotting of pleasurable or profitable purposes, though this make thee thinke thine own prayers uneffectuall, yet beleve that some honester man then thy selfe stands by thee, and that when he prayes with thee, he prayes for thee; and that, if there be one righteous man in the Congregation, thou art made the more acceptable to God by his prayers; and make that
⁶⁷⁰ benefit of this reproofe, this conviction of the holy Ghost, That he convinces thee *De judicio*, assures thee of an orderly Church established for thy reliefe, and that the application of thy self to this judgement, The Church, shall enable thee to stand upright in that other judgement, the last judgement, which is also enwrapped in the signification of this word of our Text, *Iudgement*, and is the conclusion for this day.

As God begun all with judgement, (for he made all things in measure, number, and waight) as he proceeded with judgement, in erecting a judicall seat for our direction, and correction, the Church,
⁶⁸⁰ so he shall end all with judgement, The finall, and generall judgement, at the Resurrection; which he that beleeves not, beleeves nothing; not God; for, *He that commeth to God* (that makes any step towards him) *must beleeve, Deum remuneratorem*, God, and God in that notion, as he is a Rewarder; Therefore there is judgement.

Gregor.

August.

Iudicium

finale

Sap. 11.[20]

Heb. 11.6

But was this work left for the Holy Ghost? Did not the naturall man that knew no Holy Ghost, know this? Truly, all their fabulous Divinity, all their Mythology, their Minos, and their Rhadamanthus, tasted of such a notion, as a judgement. And yet the first planters of the Christian Religion found it hardest to fixe this roote of all other
⁶⁹⁰articles, *That Christ should come againe to judgement*. Miserable and froward men! They would beleeve it in their fables, and would not beleeve it in the Scriptures; They would beleeve it in the nine Muses, and would not beleeve it in the twelve Apostles; They would beleeve it by Apollo, and they would not beleeve it by the Holy Ghost; They would be saved Poetically, and fantastically, and would not reasonably, and spiritually; By Copies, and not by Originals; by counterfeit things at first deduced by their Authors, out of our Scriptures, and yet not by the word of God himself. Which *Tertullian* apprehends and reprehends in his time, when he sayes, *Præscribimus adul-*
teris nostris, Wee prescribe above them, which counterfeit our
⁷⁰⁰doctrine, for we had it before them, and they have but rags, and those torn from us. *Fabulæ immissæ, quæ fidem infirmarent veritatis*; They have brought part of our Scriptures into their Fables, that all the rest might seem but Fables too. *Gehennam prædicantes & iudicium, ridemur, decachinnamur*, They laugh at us when we preach of hell, and judgement, *Et tamen Elysii campi fidem præoccupaverunt*, And yet they will needs be beleaved when they talk of their Elysian fields. *Fideliora nostra, quorum imagines fidem inveniunt*, Is it not safer trusting to our substance, then their shadows; To our
⁷¹⁰doctrine of the judgement, in the Scriptures, then their allusions in their Poets?

So far *Tertullian* considers this; But to say the truth, and all the truth, Howsoever the Gentiles had some glimmering of a judgement, that is, an account to be made of our actions after this life, yet of this judgement which we speak of now, which is a generall Judgement of all together, And that judgement to be executed by Christ, and to be accompanied with a Resurrection of the body, of this, the Gentiles had no intimation, this was left wholly for the holy Ghost to manifest. And of this, all the world hath received a full convincing
⁷²⁰from him, because he hath delivered to the world those Scriptures, which do so abundantly, so irrefragably establish it. And therfore,

Memorare novissima & non peccabis; Remember the end, and thou shalt never do amisse. *Non dicitur memorare primordia, aut media*; If thou remember the first reproofe, that all are under sin, that may give occasion of excusing, or extenuating, How could I avoid that, that all men do? If thou remember the second reproofe, That there is a righteousness communicable to all that sin, that may occasion so bold a confidence, Since I may have so easie a pardon, what haste of giving over yet? But *Memorare novissima*, consider that there is
⁷³⁰ a judgement, and that that judgement is the last thing that God hath to doe with man, consider this, and thou wilt not sin, not love sin, not doe the same sins to morrow thou didst yester-day, as though this judgement were never the nearer, but that as a thousand yeares are as one day with God, so thy threescore yeares should be as one night with thee, one continuall sleep in the practise of thy beloved sin. Thou wilt not think so, if thou remember this judgement.

Now, in respect of the time after this judgement, (which is Eternity) the time between this and it cannot be a minute; and therefore think thy self at that Tribunall, that judgement now: Where thou
⁷⁴⁰ shalt not onely heare all thy sinfull workes, and words, and thoughts repeated, which thou thy selfe hadst utterly forgot, but thou shalt heare thy good works, thine almes, thy comming to Church, thy hearing of Sermons given in evidence against thee, because they had hypocrisie mingled in them; yea thou shalt finde even thy repentance to condemne thee, because thou madest that but a doore to a relapse. There thou shalt see, to thine inexpressible terror, some others cast downe into hell, for thy sins; for those sins which they would not have done, but upon thy provocation. There thou shalt see some that occasioned thy sins, and accompanied thee in them, and sinned
⁷⁵⁰ them in a greater measure then thou didst, taken up into heaven, because in the way, they remembred the end, and thou shalt sink under a lesse waight, because thou never lookedst towards him that would have eased thee of it. *Quis non cogitans hæc in desperationis rotetur abyssum?* Who can once thinke of this and not be tumbled into desperation? But who can think of it twice, maturely, and by the Holy Ghost, and not finde comfort in it, when the same light that shewes mee the judgement, shewes me the Judge too? Knowing therefore the terrors of the Lord, we perswade men; but knowing the

Ecclus.
 7.36
 Bernard

Bernard

2 Cor. 5.11

comforts too, we importune men to this consideration, That as God
⁷⁶⁰ proceeds with judgement in this world, to give the issue with the
 Wisd. 12.21 tentation, and competent strength with the affliction, as the Wiseman
 expresses it, That God punishes his enemies with deliberation, and
 requesting, (as our former Translation had it) and then with how
 great circumspection will he judge his children? So he gives us a
 holy hope, That as he hath accepted us in this first judgement, the
 Church, and made us partakers of the Word and Sacraments there,
 So he will bring us with comfort to that place, which no tongue but
 the tongue of S. Paul, and that moved by the Holy Ghost, could de-
 scribe, and which he does describe so gloriously, and so pathetically,
 Heb. 12.22 ⁷⁷⁰ *You are come unto Mount Sion, and to the City of the living God,*
The heavenly Ierusalem, And to an innumerable company of Angels,
To the generall Assembly and Church of the first borne, which are
written in heaven, and to God the Iudge of all, and to Iesus the Medi-
ator of the new Covenant, and to the blood of sprinkling, that speaks
better things then the blood of Abel. And into this blessed and in-
 separable society, The Father of lights, and God of all comfort, give
 you an admission now, and an irremoveable possession hereafter, for
 his onely Sons onely sake, and by the working of his blessed Spirit,
 whom he sends to work in you, *This reproofe of Sin, of Righteous-*
⁷⁸⁰ *nesse, and of Iudgement.* Amen.

Number 9.

*The third of my Prebend Sermons upon my
five Psalmes: Preached at S. Pauls,
November 5. 1626. In Vesperis.*

PSAL. 64.10. *AND ALL THE UPRIGHT IN HEART
SHALL GLORY.*

I HAVE HAD occasion to tell you more then once before, that our Predecessors, in the institution of the Service of this Church, have declared such a reverence and such a devotion to this particular Booke of Scripture, The Psalmes, as that by distributing the hundred and fifty Psalmes (of which number the body of this booke consists) into thirty portions, (of which number the body of our Church consists) and assigning to every one of those thirty persons, his five Psalmes, to bee said by him every day, every day God receives from us (howsoever wee be divided from one another in place) the Sacrifice of Praise, in the whole Booke of Psalmes. And, though we may¹⁰ be absent from this Quire, yet wheresoever dispersed, we make up a Quire in this Service, of saying over all the Psalmes every day. This sixty fourth Psalme, is the third of my five. And when, (according to the obligation which I had laid upon my selfe, to handle in this place some portion of every one of these my five Psalmes) in handling of those words, of the Psalme immediately before this, in the seventh verse, (*Because thou hast beene my helpe, therefore in the shadow of thy Wings I will rejoyce*) I told you, that the next world, Heaven, was (as this world is) divided into two Hemispheres, and²⁰ that the two Hemispheres of Heaven, were Joy and Glory, (for, in those two notions of Joy and Glory, is Heaven often represented

unto us) as in those words which we handled then, wee sailed about the first Hemisphere, That of Joy, (*In the shadow of thy Wings will I rejoyce*) So, in these which I have read to you now, our voyage lies about the Hemisphere of Glory, for, (*All the upright in heart shall Glory.*) As we said then of Joy, we say of Glory now; There is an inchoative joy here, though the consummative joy be reserved for Heaven; so is there also such a taste, such an inchoation of glory in this life. And as no man shall come to the joyes of Heaven, that
³⁰ hath no joy in this world, (for, there is no peace of conscience without this joy) so no man shall come to the glory of Heaven, that hath not a holy ambition of this glory in this world; for, this glory which we speake of, is the evidence, and the reflexion of the glory from above; for, the glory of God shines through godly men, and wee receive a beame and a tincture of that glory of God, when we have the approbation, and testimony, and good opinion, and good words of good men; which is the Glory of our Text, as far as this world is capable of glory. *All the upright in heart shall glory*, that is, They shall be celebrated and encouraged with the glory and praise of good
⁴⁰ men here, and they shall be rewarded with everlasting glory in Heaven.

Divisio

In these words we propose to you but two parts; First, the disposition of the Persons, *Omnes recti corde, All the upright in heart*, and then, The retribution upon these Persons, *Gloriabuntur, They shall Glory*, or, (as it is in the Vulgat, and well) *Laudabuntur*, They shall be celebrated, they shall be praised. In the first, The qualification of the persons, wee shall passe by these steps; First, that God in his punishments and rewardings proposes to himselfe Persons, Persons already made, and qualified. God does not begin at a retribution, nor
⁵⁰ begin at a condemnation, before he have Persons, Persons fit to be rewarded, Persons fit to be condemned. God did not first make a Heaven and a Hell, and after thinke of making man, that he might have some persons to put in them; but, first for his Glory he made Man, and for those, who by a good use of his grace preserved their state, Heaven, and for those, who by their owne fault fell, he made Hell. First, he proposed Persons, Persons in being; And then, for the Persons (as his delight is for the most part to doe) in this Text he expresses it; which is, rather to insist upon the Rewards, which

the Good shall receive, then upon the condemnation and judgements⁶⁰ of the wicked. If he could chuse, that is, If his owne Glory, and the edification of his Children would beare it, he would not speake at all of judgements, or of those persons that draw necessary judgements upon themselves, but he would exercise our contemplation wholly upon his mercy, and upon Persons qualified and prepared for his gracious retributions. So he does here; He speakes not at all of perverse, and froward, and sinister, and oblique men, men incapable of his retributions, but onely of Persons disposed, ordained, prepared for them.

And, in the qualification of these Persons, he proposes first a recti-⁷⁰ tude, a directnesse, an uprightness; declinations downward, deviations upon the wrong hand, squint-eyed men, splay-footed men, left-handed men, (in a spirituall sense) he meddles not withall. They must be direct, and upright; And then, *upright in heart*; for, to be good to ill ends, (as, in many cases, a man may be) God accepts not, regards not. But, let him be a person thus qualified, *Vp-right*; up-
right because he loves uprightness, *Vp-right in heart*; And then, he is infallibly imbraced, and enwrapped in that generall rule, and proposition, that admits no exception, *Omnes recti corde*, All the upright in heart shall be partakers of this retribution: And in these branches⁸⁰ we shall determine our first Part; first, That God proposes to himselfe Persons; Persons thus and thus qualified; he begins at them. Secondly, That God had rather dwell himselfe, and propose to us the consideration of good persons, then bad, of his mercies, then his judgements, for he mentions no other here, but persons capable of his retributions; And then, the goodnesse that God considers, is rectitude, and rectitude in the roote, in the heart; And from that roote growes that spreading universality, that infallibility, *Omnes*, All such are sure of the Reward.

And then, in our second Part, in the Reward it selfe, though it be⁹⁰ delivered here in the whole barre, in the Ingot, in the Wedge, in Bulloyn, in one single word, *Gloriabuntur, Laudabuntur, They shall Glory*, yet it admits this Mintage, and coyning, and issuing in lesser pieces, That first we consider the thing it selfe, The metall in which God rewards us, Glory, Praise; And then, since Gods promise is fastened upon that, (We shall be praised) As we may lawfully seeke

the praise of good men, so must wee also willingly afford praise to good men, and to good actions. And then, since we finde this retribution fixed in the future, (We shall be praised, we shall be in glory) there arises this Consolation, That though we have it not yet, yet we
¹⁰⁰ shall have it, Though wee be in dishonour, and contempt, and under a cloud, of which we see no end our selves, yet there is a determined future in God, which shall be made present, we shall overcome this contempt, and *Gloriabimur*, and *Laudabimur*, we shall Glory, we shall be celebrated; In which future, the consolation is thus much farther exalted, that it is an everlasting future; the glory, and praise, the approbation, and acclamation, which we shall receive from good men, here, shall flow out and continue, to the *Hosannaes* in Heaven, in the mouth of Saints, and Angels, and to the *Euge bone serve*, *Well done, good and faithfull Servant*, in the mouth of God himselfe.

Mat. 25.21

1 Part.
*Personæ
 qualificatæ*

¹¹⁰ First then, God proposes to himselfe, (in his Rewards and Retributions) Persons; Persons disposed and qualified. Not disposed by nature, without use of grace; that is flat and full Pelagianisme; Not disposed by preventing grace, without use of subsequent grace, by Antecedent and anticipant, without concomitant and auxiliant grace; that is Semi-pelagianisme. But persons obsequious to his grace, when it comes, and persons industrious and ambitious of more and more grace, and husbanding his grace well all the way, such persons God proposes to himselfe. God does not onely reade his own works, nor is he onely delighted with that which he hath writ himselfe, with
¹²⁰ his own eternall Decrees in heaven, but he loves also to reade our books too, our histories which we compose in our lives and actions, and as *his delight is to be with the sonnes of men*, so his study is in this Library, to know what we doe. S. Paul sayes, *That God made him a Minister of the Gospel, to preach to the Gentils, to the intent that the Angels might know the manifold wisdome of God by the Church*; That is, by that that was done in the Church. The Angels saw God; Did they not see these things in God? No; for, *These things were hid in God*, sayes the Apostle there; And the Angels see no more in God, then God reveales unto them; and these things of
¹³⁰ the Church, God reserved to a future, and to an experimentall knowledge, to be knowne then when they were done in the Church. So there are Decrees in God, but they are hid in God; To this purpose

Pro. 8.31

Ephes. 3.7

and entendment, and in this sense, hid from God himselfe, that God accepts or condemnes Man *Secundum allegata & Probata*, according to the Evidence that arises from us, and not according to those Records that are hid in himselfe. Our actions and his Records agree; we doe those things which he hath Decreed; but onely our doing them, and not his Decreeing them, hath the nature of evidence. God does not Reward, nor Condemne out of his Decrees, but out of our ac-
¹⁴⁰tions. God sent downe his Commissioners the Angels to Sodome, to inquire, and to informe him how things went. God goes down himselfe to inquire, and informe himselfe, how it stood with *Adam* and *Eve*. Not that God was ever ignorant of any thing concerning us, but that God would prevent that dangerous imagination in every man, That God should first meane to destroy him, and then to make him, that he might destroy him, without having any evidence against him. For God made man *Ad imaginem suam*, To his owne Image. If he had made him under an inevitable, and irresistible necessity of damnation, he had made him *Ad Imaginem Diabolicam*, to the
¹⁵⁰Image of the Devill, and not to his own. God goes not out as a Fowler, that for his pleasure and recreation, or for his commodity, or commendation, would kill, and therefore seeks out game that he may kill it; It is not God *that seeks whom he may devoure*: But God sees the Vulture tearing his Chickens, or other birds picking his Corne, or pecking his fruit, and then when they are in that mischievous action, God takes his bowe and shoots them for that. When God condemns a man, he proposes not that man to himselfe, as he meant to make him, and as he did make him, but as by his sinnes he hath made himselfe. At the first Creation, God looked upon
¹⁶⁰nothing; there was nothing; But ever since there have been Creatures, God hath looked upon the Creature: and as *Adam* gave every Creature the Name, according as he saw the Nature thereof to be; so God gives every man reward or punishment, the name of a Saint or a Devill, in his purpose, as he sees him a good or a bad user of his graces. When I shall come to the sight of the Booke of life, and the Records of Heaven, amongst the Reprobate, I shall never see the name of *Cain* alone, but *Cain* with his addition, *Cain that killed his brother*; Nor *Iudas* name alone; but *Iudas* with his addition, *Iudas that betrayed his Master*. God does not begin with a *morte morien-*

Gen. 18.16

Gen. 3.9

[Gen. 1.27]

1 Pet. 5.8

[1 Joh. 3.12]

[Mat. 10.4]

Levit. 26.16

¹⁷⁰ *dum*, some body must die, and therefore I will make some body to kill; But God came to a *morte morieris*, yet thou art alive, and mayest live, but if thou wilt rebell, thou must die. God did not call up feavers, and pestilence, and consumptions, and fire, and famine, and warre, and then make man, that he might throw him into their mouths, but when man threw downe himselfe, God let him fall into their mouths. Had I never sinned in wantonnesse, I should never have had consumption; nor feaver, if I had not sinned in Riot; nor death, if I had not transgressed against the Lord of life. If God be pleased to looke upon me, at the last day, as I am renewed in Christ,

¹⁸⁰ I am safe. But if God should looke upon me, (as he made me) in *Adam*, I could not be un-acceptable in his sight, except he looked farther, and saw me in mine own, or in *Adams* sin. I would never wish my selfe better, then God wished me at first; no, nor then God wishes me now, as manifold a sinner as he sees me now, if yet I would conforme my will to his. God looks upon persons; persons so conditioned as they were, which was our first branch, in this first part; and our second is, That he delights to propose to himselfe Persons that are capable of his rewards; for he mentions no others in this place, *All that are upright in heart*.

*Insistit
in bonis*

¹⁹⁰ The first thing that *Moses* names to have been made, was Heaven, (*In the beginning God made Heaven and Earth*) And infinite millions of generations before this Heaven was made, there was a Heaven, an eternall emanation of beams of glory, from the presence of God. But *Moses* tells us of no Hell made at the Creation; And before the Creation, such a Hell, as there was a Heaven, there could not be; for, the presence of God made Heaven; and God was equally present every where. And they who have multiplied Hells unto us, and made more Hells then God hath made, more by their two Limboes, (one for Fathers, another for Children) and one Purgatory,

²⁰⁰ have yet made their new Hells, more of the nature of Heaven then of Hell. For, in one of their Limboes, (that of the Fathers) and in their Purgatory, there is in them, who are there, an infallible assurance of Heaven, They that are there, are infallibly assured to come to Heaven; And an assurance of salvation will hardly consist with Hell; He that is sure to come to Heaven, can hardly be said to be in Hell.

God was loath and late in making places of torment; He is loath to speake of Judgements, or of those that extort Judgements from him. How plentifully, how abundantly is the word *Beatus, Blessed*,
²¹⁰ multiplied in the Booke of Psalmes? Blessed, and Blessed in every Psalme, in every Verse; The Booke seems to be made out of that word, *Blessed*, And the foundation rayed upon that word, *Blessed*, for it is the first word of the Booke. But in all the Booke, there is not one *Væ*, not one *woe*, so denounced; Not'one *woe*, upon any soule in that Booke. And when this *Væ*, this *woe* is denounced in some other of the Prophets, it is very often *Vox dolentis*, and not *Increpantis*, That *Væ*, that *woe*, is a voyce of compassion in him that speaks it, and not of destruction to them to whom it is spoken. God, in the person of *Ieremy*, weeps in contemplation of the calamities
²²⁰ threatned, *Oh that my head were waters, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the Daughter of my people*. It is God that was their Father, and it is God, their God that slew them; but yet, that God, their Father weepes over the slaughter. So in the person of *Esay*, God weeps againe, *I will bewaile thee with weeping, and I will water thee with teares*. And without putting on the person of any man, God him-
 selfe avowes his sighing, when he comes to name Judgements, *Heu, vindicabor, Alas, I will revenge me of mine enemies*; And he sighs, when he comes but to name their sinnes, *Heu abominaciones*,
²³⁰ *Alas, for all the evill abominations of the house of Israel*. As though God had contracted an Irregularity, by having to doe in a cause of blood, He sighs, he weeps when he must draw blood from them. God delights to institute his discourses, and to take, and to make his Examples, from men that stand in state of grace, and are capable of his Mercies, and his Retributions, as here in this Text, he names onely those, who are *Recti corde, The upright in heart*, They shall be considered, rewarded.

Jerem. 9.1

Esay. 16.29

Esay. 1.24

Ezek. 6.11

The disposition that God proposes here in those persons, whom he considers, is Rectitude, Uprightnesse, and Directnesse. God hath
²⁴⁰ given Man that forme in nature, much more in grace, that he should be upright, and looke up, and contemplate Heaven, and God there. And therefore to bend downwards upon the earth, to fix our breast, our heart to the earth, to lick the dust of the earth with the Serpent,

Recti

to inhere upon the profits and pleasures of the earth, and to make that which God intended for our way, and our rise to heaven, (the blessings of this world) the way to hell; this is a manifest Declination from this Uprightnesse, from this Rectitude. Nay, to goe so far towards the love of the earth, as to be in love with the grave, to be impatient of the calamities of this life, and murmur at Gods detaining us in this prison, to sinke into a sordid melancholy, or irreligious dejection of spirit; this is also a Declination from this Rectitude, this Uprightnesse. So is it too, to decline towards the left hand, to Modifications, and Temporising in matter or forme of Religion, and to thinke all indifferent, all one; or to decline towards the right hand, in an over-vehement zeale, To pardon no errors, to abate nothing of heresie, if a man beleve not all, and just all that we beleve; To abate nothing of Reprobation, if a man live not just as we live; this is also a Diversion, a Deviation, a Deflection, a Defection from this Rectitude, this Uprightnesse. For, the word of this Text, *Iashar*,²⁵⁰ signifies *Rectitudinem*, and *Planiciem*; It signifies a direct way; for, the Devils way was Circular, Compassing the Earth; But the Angels way to heaven upon *Iacobs* ladder, was a straight, a direct way. And then it signifies, as a direct and straight, so a plaine, a smooth, an even way, a way that hath been beaten into a path before, a way that the Fathers, and the Church have walked in before, and not a discovery made by our curiosity, or our confidence, in venturing from our selves, or embracing from others, new doctrines and opinions.

*Recti
Corde*

The persons then, whom God proposes here to be partakers of his Retributions, are first *Recti*, (that is, both Direct men, and Plaine men)²⁷⁰ and then *recti corde*, this qualification, this straightnesse, and smoothenesse must be in the heart; All the upright in heart shall have it. Upon this earth, a man cannot possibly make one step in a straight, and a direct line. The earth it selfe being round, every step wee make upon it, must necessarily bee a segment, an arch of a circle. But yet though no piece of a circle be a straight line, yet if we take any piece, nay if wee take the whole circle, there is no corner, no angle in any piece, in any intire circle. A perfect rectitude we cannot have in any wayes in this world; In every Calling there are some inevitable temptations. But, though wee cannot make up our circle of a straight line,²⁸⁰ (that is impossible to humane frailty) yet wee may passe on, without

angles, and corners, that is, without disguises in our Religion, and without the love of craft, and falsehood, and circumvention in our civill actions. A Compasse is a necessary thing in a Ship, and the helpe of that Compasse brings the Ship home safe, and yet that Compasse hath some variations, it doth not looke directly North; Neither is that starre which we call the North-pole, or by which we know the North-pole, the very Pole it selfe; but we call it so, and we make our uses of it, and our conclusions by it, as if it were so, because it is the neerest starre to that Pole. He that comes as neere uprightnesse, as
²⁹⁰ infirmities admit, is an upright man, though he have some obliquities. To God himselfe we may alwayes go in a direct line, a straight, a perpendicular line; For God is verticall to me, over my head now, and verticall now to them, that are in the East, and West-Indies; To our Antipodes, to them that are under our feet, God is verticall, over their heads, then when he is over ours.

To come to God there is a straight line for every man every where: But this we doe not, if we come not with our heart. *Præbe mihi filiorum tuum*, saith God, *My sonne give me thy heart*. Was hee his sonne, and had hee not his heart? That may very well bee. There is a filia-
³⁰⁰ tion without the heart; not such a filiation, as shall ever make him partaker of the inheritance, but yet a filiation. The associating our selves to the sonnes of God, in an outward profession of Religion, makes us so farre the sonnes of God, as that the judgement of man cannot, and the judgement of God doth not distinguish them. Because, then when the sonnes of God stood in his presence, Satan stood
³¹⁰ amongst the sons of God; God doth not disavow him, God doth not excommunicate him, God makes his use of him, and yet God knew his heart was farre from him. So, when God was in Councell with his Angels, about *Ahabs* going up to Ramoth Gilead, A spirit came forth and offered his service, and God refuses not his service, but employes him, though hee knew his heart to be farre from him. So, no doubt, many times, they to whom God hath committed supreme government, and they who receive beames of this power by subordination, and delegation from them, they see Satan amongst the sonnes of God, hypocrites and impiously disposed men come into these places of holy convocation, and they suffer them, nay they employ them, nay they preferre them, and yet they know their hearts are

Pro. 23.26

Iob 1.6

1 King.

22.22

farre from them; but as long as they stand amongst the sonnes of God, that is, appeare and conforme themselves in the outward acts of Religion, they are not disavowed, they are not ejected: by us here, they are not. But howsoever wee date our Excommunications against them, but from an overt act, and apparent disobedience, yet in the Records of heaven, they shall meet an Excommunication, and a conviction of Recusancy, that shall beare date from that day, when they came first to Church, with that purpose to delude the Congregation, to elude the lawes in that behalfe provided, to advance their treacherous designs by such disguises, or upon what other collaterall and indirect occasion soever, men come to this place: for, though they bee in the right way, when they are here, at Church, yet because they are not upright in heart, therefore that right way brings not them to the right end.

And that is it which *David* lookes upon in God, and desires that God should looke upon in him; (*According to thine owne heart, saith David to God, hast thou done all these great things unto us*) (For, sometimes God doth give temporall blessings to men, upon whom he hath not set his heart) And then in the 27. Verse he sayes, (*Therefore hath thy servant found in his heart, to pray this prayer unto thee*) If he had onely found it in the Liturgy, and in the manner of the Service of that Church, to which hee came with an ill will, and against his heart, he would not have prayed that prayer, nay he would not have come to that Church. For, though *David* place a great joy in that, (*That he can come to praise God in the Congregation, and in the great Congregation*) And though *David* seeme even to determine Gods presence in the Church, (for he multiplies that expostulation, that adprecation many times, *When shall I come, in conspectum tuum, into thy presence?* And, *Restore me, O Lord, conspectui tuo, to thy presence,* Hee was not right, not in the right way, if he came not to Church) yet there is a case in which *David* glories in, though (as hee saith there) *In corde meo abscondi eloquium tuum, Thy word have I hidden*, locked up, in my heart. Though in another, in many other places, he rejoyce in that, (*I have not hid thy righteousness in my heart, I have not concealed thy truth from the great Congregation*) yet here he glories in his *Abscondi*, I have hid it. Which, (as both *S. Hilary*, and *S. Ambrose* referre it to a discreet and seasonable

2 Sam. 7.21

Psal. 35.18

40.10

Psal. 119.11

Psal. 40.10

suppressing of the mysteries of Religion, and not to cast pearles before swine) may also inferre this Instruction; That a man were better serve God at home, (though not in so right a way, if he thinke it right) then to come hither against his heart, and conscience. Not, but that there is better meanes of receiving good here, then at home in
³⁶⁰ private prayer, (though made the right way) But his end in comming is not to make this meanes his way to that good; And therefore his very being here, (though hee be thereby in the right way) because it comes not from an upright heart, as it is a greater danger to us, who are deluded by their hypocriticall conformity, so is it a greater sinne to them, who come so against their conscience. *David* prayes thus, *Incola sum, ne abscondas, I am a stranger, hide not thy commandments from mee,* (Let me not be a stranger at Church, at thy Service.) And so it behooves us to pray too, That those Doores, and those Books may alwayes bee open unto us; But yet I will say with
³⁷⁰ *David* too, *Abscondam eloquium,* where I am a stranger, and in a place of strange, and superstitious worship, I will hide my religion so farre, as not to communicate with others, in a service against my heart; It is not safe for us to trust our selves at a superstitious Service, though curiosity, or company, or dependency upon others draw us thither; neither is it safe to trust all that come hither, if their hearts be not here. For the Retribution of our Text, that is, Thanks and Praise, belongs onely to them, who are Right, and Right of heart, and to them it is made due, and infallible, by this promise from God, and made universall, *Omnes, All the upright in heart shall glory.*

Psal. 119.19

³⁸⁰ How often God admits into his owne Name, this addition of Universality, *Omne, All*, as though he would be knowne by that especially. He is Omnipotent, There he can doe All; He is Omniscient, There he can know All; Hee is Omnipresent, There he can direct All. Neither doth God extend himselfe to all, that he may gather from all, but that he may gather all, and all might meet in him, and enjoy him. So, God is all Center, as that hee looks to all, and so, all circumference, as that hee embraces all. The Sunne works upon things that he sees not, (as Mynes in the wombe of the earth) and so works the lesse perfectly. God sees all, and works upon all, and
³⁹⁰ desires perfection in all. There is no one word so often in the Bible, as this, *Omne, All*. Neither hath God spread the word more liberally

Omnes

upon all the lines of this Booke, then he hath his gracious purposes upon all the soules of men. And therefore, to withdraw Gods generall goodnesse out of his generall propositions, That he would have all repent, That he came to save all, is to contract and abridge God himselfe, in his most extensive Attribute, or Denotation, that is, his Mercy: And as there is a curse laid upon them, that take away any part, any proposition out of this Booke, so may there be a curse, or an ill affection, and countenance and suspicion from God, that presses
⁴⁰⁰ any of his general propositions to a narrower, and lesse gracious sense than God meant in it. It were as easily beleevved, that God looks towards no man, as that there should be any man (in whom he sees, that is, considers no sin) that he looks not towards. I could as easily doubt of the universall providence of God, as of the universall mercy of God, if man continued not in rebellion, and in opposition. If I can say, by way of confession, and accusing my selfe, Lord, my wayes have not beene right, nor my heart right, there is yet mercy for mee. But, to them who have studied and accustomed themselves to this uprightness of heart, there is mercy in that exaltation, mercy in the
⁴¹⁰ nature of a Reward, of a Retribution; And this Retribution expressed here, in this word *Glory*, constitutes our second Part, *All the upright in heart shall Glory*.

2 Part.
Laus

This Retribution is expressed in the Originall, in the word *Halal*; And *Halal*, to those Translators that made up our Booke of Common Prayer, presented the signification of *Gladnesse*, for so it is there, *They shall be glad*; So it did to the Translators that came after, for there it is, *They shall rejoyce*; And to our last Translators it seemed to signifie *Glory*, *They shall Glory*, say they. But the first Translation of all into our Language (which was long before any of these three)
⁴²⁰ calls it *Praise*, and puts it in the Passive, *All men of rightfull heart shall be praised*. He followed S. *Hierom*, who reads it so, and interprets it so, in the Passive, *Laudabuntur, They shall be praised*. And so truly *Iithhalelu*, in the Original, beares it, nay requires it; which is not of a praise that they shall give to God, but of a praise, that they shall receive for having served God with an upright heart; not that they shall praise God in doing so, but that godly men shall praise them for having done so. All this will grow naturally out of the roote; for, the roote of this word, is *Lucere, Splendere*, To shine out in the

eyes of men, and to create in them a holy and a reverentiall admiration, as it was *Iohn Baptists* praise, That he was *A burning, and a shining Lampe*. Properly it is, by a good and a holy exemplary life, to occasion others to set a right value upon Holinesse, and to give a due respect to holy men. For so, where we read, *Their Maidens were not given in Marriage*, we finde this word of our Text, *Their Maidens were not praised*, that is, there was not a due respect held of them, nor a just value set upon them.

[Joh. 5.35]

Psal. 78.63

So that, this retribution intended for the upright in heart, as in the growth and extension of the word, it reaches to Joy, and Glory, and Eminency, and Respect, so in the roote, it signifies Praise; And it is given them by God, as a Reward, That they shall be *Praised*; now, Praise (sayes the Philosopher) is *Sermo elucidans magnitudinem virtutis*; It is the good word of good men, a good testimony given by good men of good actions. And this difference we use to assigne betweene Praise, and Honour, *Laus est in ordine ad finem, Honor eorum qui jam in fine*; Praise is an encouragement to them that are in the way, and so far, a Reward, a Reward of good beginnings; Honour is reserved to the end, to crowne their constancy, and perseverance. And therefore, where men are rewarded with great honours at the beginning, in hope they will deserve it, they are paid beforehand. Thanks, and Grace, and good countenance, and Praise, are interlocutory encouragements, Honours are finall Rewards. But, since Praise is a part of Gods retribution, a part of his promise in our text, *They shall be praised*, we are thereby not onely allowed, but bound to seeke this praise from good men, and to give this praise to good men; for, in this Coine God hath promised, that the upright in heart shall be paid, *They shall be praised*.

To seeke praise from good men, by good meanes, is but the same thing which is recommended to us by *Solomon*, *A good name is rather to be chosen, then great riches, and loving favour, then silver and Gold*. For, *Habent & mores colores suos, habent & odores*; Our good works have a colour, and they have a savor; we see their Candor, their sincerity in our owne consciences, there is their colour; (for, in our owne consciences our works appeare in their true colours; no man can be an hypocrite to himselfe, nor seriously, deliberately deceive himselfe) And, when others give allowance of our works, and

*Laus à bonis
quærenda
Prov. 22.1
Bernar.*

Hieron.

are edified by them, there is their savour, their odor, their perfume, their fragrantcy. And therefore S. *Hierom*, and S. *Augustin* differ little in their manner of expressing this, *Non paratum habeas illud è trivio*, Serve not thy selfe with that trivially, and vulgar saying, As

August.

⁴⁷⁰ long as my conscience testifies well to me, I care not what men say of me; And so sayes that other Father, They that rest in the testimony of their owne consciences, and contemne the opinion of other men, *Imprudenter agunt, & crudeliter*, They deale weakly, and improvidently for themselves, in that they assist not their consciences, with more witnesses, And they deale cruelly towards others, in that they provide not for their edification, by the knowledge and manifestation of their good works. For, (as he adds well there) *Qui à criminibus vitam custodit, bene facit*, He that is innocent in his owne heart, does well for himselfe, but *Qui famam custodit, & in alios misericors est*,

⁴⁸⁰ He that is known to live well, he that hath the praise of good men, to bee a good man, is mercifull, in an exemplary life, to others, and promotes their salvation. For, when that Father gives a measure, how much praise a man may receive, and a rule, how he may receive it, when he hath first said, *Nec totum, nec nihil accipiat*, Receive not all, but yet refuse not all praise, he adds this, That that which is to be received, is not to be received for our owne sakes, *sed propter illos, quibus consulere non potest, si nimia dejectione vilescat*, but for their sakes, who would undervalue goodnesse it selfe, if good men did too much undervalue themselves, or thought themselves never the better

Prov. 25.16

⁴⁹⁰ for their goodnesse. And therefore S. *Bernard* applies that in the Proverbs to this case; *Hast thou found Honey? eate that which is sufficient. Mellis nomine, favor humanæ laudis*, sayes he, By Honey, favour, and praise, and thankfulness is meant; *Meritóque non ab omni, sed ab immoderato edulio prohibemur*, We are not forbid to taste, nor to eate, but to surfet of this Honey, of this praise of men. S. *Augustine* found this love of praise in himselfe, and could forbid it no man, *Laudari à bene viventibus, si dicam, nolo, mentior*, If I should say, that I desired not the praise of good men, I should belie my selfe. He carries it higher then thus: He does not doubt, but that ⁵⁰⁰ the Apostles themselves had a holy joy, and complacency, when their Preaching was acceptable, and thereby effectually upon the Congregation. Such a love of praise is rooted in Nature; and Grace destroyes

not Nature; Grace extinguishes not, but moderates this love of praise in us, nor takes away the matter, but onely exhibits the measure. Certainly, he that hath not some desire of praise, will bee negligent in doing praise-worthy things; and negligent in another duty intended here too, that is, To praise good men, which is also another particular branch in this Part.

The hundred forty fift Psalme is, in the Title thereof, called *A*
⁵¹⁰ *Psalme of Praise*; And the Rabbins call him *Filium futuri Seculi*, A child of the next World, that sayes that Psalme thrice a day. We will interpret it, by way of Accommodation, thus, that he is a child of the next World, that directs his Praise every day, upon three objects, upon God, upon himselfe, upon other men. Of God, there can be no question; And for our selves, it is truly the most proper, and most literall signification of this word in our Text, *Iithhalelu*, That they shall praise themselves, that is, They shall have the testimony of a rectified conscience, that they have deserved the praise of good men, in having done laudible service to God. And then, for others, That which God
⁵²⁰ promises to Israel in their restauration, belongs to all the Israel of the Lord, to all the faithfull, *I will get thee praise, and fame in every land, and I will make thee a name, and a praise amongst all the people of the earth*. This, God will doe; procure them a name, a glory: By whom? When God bindes himselfe, he takes us into the band with him, and when God makes himselfe the debtor, he makes us stewards; when he promises them praise, he meanes that we should give them that praise. Be all waies of flatterings, and humourings of great persons precluded with a Protestation, with a detestation; Be *Philo Iudæus* his comparison received, His *Coquus*, and his *Medicus*,
⁵³⁰ One provides sweetnesse for the present taste, but he is but a Cooke, The other is a Physitian, and though by bitter things, provides for thy future health; And such is the hony of Flatterers, and such is the wormewood of better Counsellors. I will not shake a Proverbe, not the *Ad Corvos*, That wee were better admit the Crowes, that picke out our eyes, after we are dead, then Flatterers that blinde us, whilst we live; I cast justly upon others, I take willingly upon my selfe, the name of wicked, (if I blesse the covetous whom the Lord abhorreth) or any other whom he hath declared to be odious to him. But making my object goodnesse in that man, and taking that goodnesse in that

*Laus danda
aliis*

Zephan.
3.19

⁵⁴⁰ man, to be a Candle, set up by God in that Candlestick, God having engaged himselfe, that that good man shall be praised, I will be a Subsidy man so far, so far pay Gods debts, as to celebrate with condigne praise the goodnesse of that man; for, in that, I doe, as I should desire to be done to, And in that, I pay a debt to that man, And in that I succour their weaknesse, who, (as S. Gregory sayes) when they heare another praised, *Si non amore virtutis, at delectatione laudis accenduntur*, At first for the love of Praise, but after, for the love of goodnesse it selfe, are drawne to bee good. For, when the Apostle had directed the Philippians upon things that were *True*, and *honest*, and ⁵⁵⁰ *just*, and *pure*, and *lovely*, and *of a good report*, he ends all thus, *If there be any vertue, and if there be any praise, thinke on these things*. In those two sayes S. Augustine, he divides all, Vertue, and Praise; Vertue in our selves, that may deserve Praise; Praise towards others, that may advance and propagate Vertue. This is the retribution which God promises to all the upright in heart, *Gloriabuntur, Laudabuntur*, They shall Glory, they shall have, they shall give praise. And then it is so far from diminishing this Glory, as that it infinitely exalts our consolation, that God places this Retribution in the future, *Gloriabuntur*, If they doe not yet, yet certainly they shall glory, And if they ⁵⁶⁰ doe now, that glory shall not goe out, still they shall, they shall for ever glory.

Futurum

In the Hebrew there is no Present tense; In that language wherein God spake, it could not be said, *The upright in heart, Are praised*; Many times they are not. But God speaks in the future; first, that he may still keepe his Children in an expectation and dependance upon him, (you shall be, though you be not yet) And then, to establish them in an infallibility, because he hath said it, (I know you are not yet, but comfort your selves, I have said it, and it shall be.) As the Hebrew hath no Superlatives, because God would keepe his Children ⁵⁷⁰ within compasse, and in moderate desires, to content themselves with his measures, though they be not great, and though they be not heaped; so, considering what pressures, and contempts, and terrors, the upright in heart are subject to, it is a blessed reliefe, That they have a future proposed unto them, That they shall be praised, That they shall be redeemed out of contempt. This makes even the Expectation it selfe as sweet to them, as the fruition would be. This makes

them, that when *David* sayes, *Expecta viriliter*, Waite upon the Lord with a good courage; Waite, I say, upon the Lord; they doe not answer with the impatience of the Martyrs under the Altar, *Vsque-*
⁵⁸⁰ *quo*, How long, Lord, wilt thou defer it? But they answer in *Dauids* owne words, *Expectans expectavi*, I have waited long, And, *Expectabo nomen tuum*, still I will waite upon thy Name; I will waite till the Lord come; His kingdome come in the mean time, His kingdome of Grace, and Patience; and for his Ease, and his Deliverance, and his Praise, and his Glory to me, let that come, when he may be most glorified in the comming thereof. Nay, not onely the Expectation, (that is, that that is expected) shall be comfortable, because it shall be infallible, but that very present state that he is in, shall be comfortable, according to the first of our three Translations, *They*
⁵⁹⁰ *that are true of heart, shall be glad thereof*; Glad of that; Glad that they are true of heart, though their future retribution were never so far removed; Nay, though there were no future retribution in the case, yet they shall finde comfort enough in their present Integrity. Nay, not onely their present state of Integrity, but their present state of misery, shall be comfortable to them; for this very word of our Text, *Halal*, that is here translated *Ioy*, and *Glory*, and *Praise*, in divers places of Scripture, (as Hebrew words have often such a transplantation) signifies *Ingloriousnesse*, and *contempt*, and *dejection of spirit*; So that *Ingloriousnesse*, and *contempt*, and *dejection of*
⁶⁰⁰ *spirit*, may be a part of the retribution; God may make *Ingloriousnesse*, and *Contempt*, and *Dejection of spirit*, a greater blessing and benefit, then *Joy*, and *Glory*, and *Praise* would have been; and so reserve all this *Glory* and *Praising* to that time, that *David* intends, *The righteous shall be in everlasting remembrance*. Though they live and die contemptibly, they shall be in an honorable remembrance, even amongst men, as long as men last, and even when time shall be no more, and men no more, they shall have it *in futuro æterno*; where there shall be an everlasting present, and an everlasting future, there *the upright in heart shall be praised*, and that for ever, which is our
⁶¹⁰ conclusion of all.

If this word of our Text, *Halal*, shall signifie *Ioy*, (as the Service Booke, and the Geneva translation render it) that may be somewhat towards enough, which we had occasion to say of the Joyes of heaven,

Psal. 27.14

Rev. 6.10

Psal. 40.1

Psal. 52.9

Psal. 75.4

Esa. 44.25

Job 12.17

Psal. 112.6

Æternum

in our Exercise upon the precedent Psalme, when we sayled thorough that Hemispheare of Heaven, by the breath of the Holy Ghost, in handling those words, *Vnder the shadow of thy wings I will rejoyce*. So that, of this signification of the word, *Gaudebunt in æterno*, They shall rejoyce for ever, we adde nothing now. If the word shall signify *Glory*, (as our last translation renders it) consider with me, That

⁶²⁰ when that Glory which I shall receive in Heaven, shall be of that exaltation, as that my body shall invest the glory of a soule, (my body shall be like a soule, like a spirit, like an Angel of light, in all endowments that glory it selfe can make that body capable of, that body remaining still a true body) when my body shall be like a soule, there will be nothing left for my soule to be like but God himselfe; *I shall be partaker of the Divine nature, and the same Spirit with him*. Since the glory that I shall receive in body, and in soule, shall be such, so exalted, what shall that glory of God be, which I shall see by the light of this glory shed upon me there? In this place, and at this time the

⁶³⁰ glory of God is; but we lack that light to see it by. When my soule and body are glorified in heaven, by that light of glory in me, I shall see the glory of God. But then, what must that glory of the Essence of God be, which I shall see thorough the light of Gods own glory? I must have the light of glory upon me, to see the glory of God, and then by his glory I shall see his Essence. When *S. Paul* cryes out upon the bottomlesse depth of the riches of his Attributes, (*O the depth of the riches, both of the wisdom and knowledge of God!*) How glorious, how bottomlesse is the riches of his Essence? If I cannot look upon him in his glasse, in the body of the Sunne, how shall I

⁶⁴⁰ looke upon him *face to face*? And if I be dazeled to see him as he works, how shall I see him, *Sicuti est, as he is*, and in his Essence? But it may be some ease to our spirits, (which cannot endure the search of this glory of heaven, which shall shew us the very Essence of God) to take this word of our Text, as our first translation of all tooke it, for one beame of this glory, that is *Praise*; Consider we therefore this everlasting future onely so, How the upright in heart shall be praised in heaven.

First, The Militant Church shall transmit me to the Triumphant, with her recommendation, That I lived in the obedience of the

⁶⁵⁰ Church of God, That I dyed in the faith of the Sonne of God, That

2 Pet. 1.4

1 Cor. 6.17

Rom. 11.33

1 Cor. 13.12

1 Joh. 3.2

I departed and went away from them, in the company and conduct of the Spirit of God, into whose hands they heard me, they saw me recommend my spirit, And that I left my body, which was *the Temple of the Holy Ghost*, to them, and that they have placed it in Gods treasury, in his consecrated earth, to attend the Resurrection, which they shall beseech him to hasten for my sake, and to make it joyfull and glorious to me, and them, when it comes. So the Militant Church shall transmit me to the Triumphant, with this praise, this testimony, this recommendation. And then, if I have done any good
⁶⁶⁰ to any of Gods servants, (or to any that hath not been Gods servant, for Gods sake) If I have but fed a hungry man, If I have but clothed a naked childe, If I have but comforted a sad soule, or instructed an ignorant soule, If I have but preached a Sermon, and then printed that Sermon, that is, first preached it, and then lived according to it, (for the subsequent life is the best printing, and the most usefull and profitable publishing of a Sermon) All those things that I have done for Gods glory, shall follow me, shall accompany me, shall be in heaven before me, and meet me with their testimony, That as I did not serve God for nothing, (God gave me his blessings with a large
⁶⁷⁰ hand, and in overflowing measures) so I did not nothing for the service of God; Though it be as it ought to be, nothing in mine own eyes, nothing in respect of my duty, yet to them who have received any good by it, it must not seeme nothing; for then they are unthankfull to God, who gave it, by whose hand soever.

This shall be my praise to Heaven, my recommendation thither; And then, my praise in Heaven, shall be my preferment in Heaven. That those blessed Angels, that rejoyced at my Conversion before, shall praise my perseverance in that profession, and admit me to a part in all their Hymns and Hosannaes, and Hallelujahs; which
⁶⁸⁰ *Hallelujah* is a word produced from the very word of this Text, *Halal*; My *Hallelujah* shall be my *Halal*, my praising of God shall be my praise. And from this testimony I shall come to the accomplishment of all, to receive from my Saviours own mouth, that glorious, that victorious, that harmonious praise, that Dissolving, and that Recollecting testimony, that shall melt my bowels, and yet fix me, powre me out, and yet gather me into his bosome, that *Euge bone serve, Well done, good and faithfull servant, enter into thy Masters*

1 Cor. 6.19

Mat. 25.21

joy. And when he hath sealed me with his *Euge*, and accepted my service, who shall stamp a *Væ quod non*, upon me? who shall say,
⁶⁹⁰ Woe be unto thee, that thou didst not preach, this or that day, in this or that place? When he shall have styled me *Bone & fidelis, Good and faithfull servant*, who shall upbraid me with a late undertaking this Calling, or a slack pursuing, or a lazy intermitting the function thereof? When he shall have *entred me into my Masters joy*, what fortune, what sin can cast any Cloud of sadnesse upon me? This is that that makes Heaven, Heaven, That this Retribution, which is future now, shall be present then, and when it is then present, it shall be future againe, and present and future for ever, ever enjoyed, and expected ever. *The upright in heart* shall have, whatsoever all Trans-
⁷⁰⁰ lations can enlarge and extend themselves unto; They shall *Rejoyce*, they shall *Glory*, they shall *Praise*, and they shall bee *praised*, and all these in an everlasting future, for ever. Which everlastingnesse is such a Terme, as God himselfe cannot enlarge; As God cannot make himselfe a better God then he is, because hee is infinitely good, infinite goodness, already; so God himselfe cannot make our Terme in heaven longer then it is; for it is infinite everlastingnesse, infinite eternity. That that wee are to beg of him is, that as that state shall never end, so he will be pleased to hasten the beginning thereof, that so we may be numbred with his Saints in Glory everlasting.
⁷¹⁰ Amen.

Number 10.

*Preached at the funerals of Sir William
Cokayne Knight, Alderman of London,
December 12. 1626.*

JOH. 11.21. *LORD, IF THOU HADST BEEN
HERE, MY BROTHER HAD NOT DIED.*

GOD MADE the first Marriage, and man made the first Divorce;
God married the Body and Soule in the Creation, and man
divorced the Body and Soule by death through sinne, in his
fall. God doth not admit, not justifie, not authorize such Super-
inductions upon such Divorces, as some have imagined; That the
soule departing from one body, should become the soule of another
body, in a perpetuall revolution and transmigration of soules through
bodies, which hath been the giddinesse of some Philosophers to think;
Or that the body of the dead should become the body of an evill
¹⁰ spirit, that that spirit might at his will, and to his purposes informe,
and inanimate that dead body; God allowes no such Super-inductions,
no such second Marriages upon such divorces by death, no such
disposition of soule or body, after their dissolution by death. But
because God hath made the band of Marriage indissoluble but by
death, farther then man can die, this divorce cannot fall upon man;
As farre as man is immortall, man is a married man still, still in
possession of a soule, and a body too; And man is for ever immortall
in both; Immortall in his soule by Preservation, and immortall in his
body by Reparation in the Resurrection. For, though they be sepa-
²⁰ rated *à Thoro & Mensa*, from Bed and Board, they are not divorced;
Though the soule be at the *Table of the Lambe*, in Glory, and the
body but at the table of *the Serpent, in dust*; Though the soule be

- Cant. 1.16 *in lecto florido*, in that bed which is alwayes green, in an everlasting spring, in *Abrahams bosome*; And the body but in that green-bed, whose covering is but a yard and a halfe of Turfe, and a Rugge of grasse, and the sheet but a winding sheet, yet they are not divorced; they shall returne to one another againe, in an inseparable re-union in the Resurrection. To establish this assurance of a Resurrection in us, God does sometimes in this life, that which he hath promised
- 1 King. 17. [22] ³⁰ for the next; that is, he gives a Resurrection to life, after a bodily death here. God hath made two Testaments, two Wills; And in both, he hath declared his Power, and his Will, to give this new life after death, in this world. To the Widows sonne of *Zarephtha*, he bequeaths new life; and to the Shunamites sonne, he gives the same legacy, in the Old Testament. In the New Testament, to the widow of *Naims* sonne, he bequeaths new life; And to *Iairus* daughter he gives the same legacy: And out of the surplusage of his inexhaustible estate, out of the overflowing of his Power, he enables his Executors to doe as he did; for *Peter* gives *Dorcas* this Resurrection too. Divers
- 2 King. 4. [35] ⁴⁰ examples hath he given us, of the Resurrection of every particular man, in particular Resurrections; such as we have named; And one of the generall Resurrection, in the Resurrection of Christ himselfe; for, in him, we all rose; for, he was All in All; *Con-vivificavit*, sayes the Apostle; and *Considerare nos fecit*, *God hath quickned us*, (all us; not onely *S. Paul*, and his Ephesians, but all) and *God hath raised us*, and *God hath made us to sit together in heavenly places, in Christ Iesus*. They that are not faln yet by any actuall sinne, (children newly baptized) are risen already in him; And they that are not dead yet, nay, not alive yet, not yet borne, have a Resurrection in him, who
- Luk. 7.15 [Luke 8.55] ⁵⁰ was not onely the Lambe *slaine* from the beginning, but from before all beginnings was *risen* too; and all that shall ever have part in the second Resurrection, are risen with him from that time. Now, next to that great Propheticall action, that type of the generall Resurrection, in the Resurrection of Christ, the most illustrious Evidence, of the Resurrection of particular men, is this Resuscitation of *Lazarus*; whose sister *Martha*, directed by faith, and yet transported by passion, seeks to entender and mollifie, and supple him to impressions of mercy and compassion, who was himselfe the Mold, in which all mercy was cast, nay, the substance, of which all mercy does consist,
- Act. 9.40
- Ephes. 2.5

⁶⁰ Christ Jesus, with this imperfect piece of Devotion, which hath a tincture of Faith, but is deeper dyed in Passion, *Lord, if thou hadst been here, my brother had not dyed.*

Divisio

This Text which you Heare, *Martha's* single words, complicated with this Text which you See, The dead body of this our Brother, makes up between them this body of Instruction for the soule; first, That there is nothing in this world perfect; And then, That such as it is, there is nothing constant, nothing permanent. We consider the first, That there is nothing perfect, in the best things, in spirituall things; Even *Martha's* devotion and faith hath imperfections in it; ⁷⁰ And we consider the other, That nothing is permanent in temporall things; Riches prosperously multiplied, Children honorably bestowed, Additions of Honor and Titles, fairly acquired, Places of Command and Government, justly received, and duly executed; All testimonies, all evidences of worldly happinesse, have a Dissolution, a Determination in the death of this, and of every such Man: There is nothing, no spirituall thing, perfect in this world; Nothing, no temporall thing, permanent and durable; And these two Considerations shall be our two parts; And then, these the branches from these two roots; First, in the first, we shall see in generall, The weaknesse ⁸⁰ of Mans best actions; And secondly, more particularly, The weaknesses in *Martha's* Action; And yet, in a third place, the easinesse, the propensnesse, the largenesse of Gods goodnesse towards us, in the acceptation of our imperfect Sacrifices; for, Christ does not refuse, nor discourage *Martha*, though her action have these imperfections; And in this largenesse of his Mercy, which is the end of all, we shall end this part. And in our second, That as in spirituall things nothing is perfect, so in temporall things nothing is permanent, we shall, by the same three steps, as in the former, looke first upon the generall consideration, the fluidnesse, the transitorinesse of ⁹⁰ all such temporall things; And then, consider it more particularly, in Gods Master-piece, amongst mortall things, the body of man, That even that flowes into putrefaction; And then lastly, returne to that, in which we determined the former part, The largenesse of Gods goodnesse to us, in affording even to mans body, so dissolved into putrefaction, an incorruptible and a glorious state. So have you the frame set up, and the roomes divided; The two parts, and the

three branches of each; And to the furnishing of them, with meditations fit for this Occasion, we passe now.

1 Part.
In spiritu-
alibus,
nihil per-
fectum.
Scientia

In entring upon the first branch of our first part, That in spirituall things nothing is perfect, we may well afford a kinde of spirituall nature to knowledge; And how imperfect is all our knowledge? What one thing doe we know perfectly? Whether wee consider Arts, or Sciences, the servant knows but according to the proportion of his Masters knowledge in that Art, and the Scholar knows but according to the proportion of his Masters knowledge in that Science; Young men mend not their sight by using old mens Spectacles; and yet we looke upon Nature, but with *Aristotles* Spectacles, and upon the body of man, but with *Galens*, and upon the frame of the world, but with *Ptolomies* Spectacles. Almost all knowledge is rather like a child that is embalmed to make Mummy, then that is nursed to make a Man; rather conserved in the stature of the first age, then growne to be greater; And if there be any addition to knowledge, it is rather a new knowledge, then a greater knowledge; rather a singularity in a desire of proposing something that was not knowne at all before, then an emproving, an advancing, a multiplying of former inceptions; and by that meanes, no knowledge comes to be perfect. One Philosopher thinks he is dived to the bottome, when he sayes, he knows nothing but this, That he knows nothing; and yet another thinks, that he hath expressed more knowledge then he, in saying, That he knows not so much as that, That he knows nothing. S. *Paul* found that to be all knowledge, To know Christ; And Mahomet thinks himselfe wise therefore, because he knows not, acknowledges not Christ, as S. *Paul* does. Though a man knew not, that every sin casts another shovell of Brimstone upon him in Hell, yet if he knew that every riotous feast cuts off a year, and every wanton night seaven years of his seventy in this world, it were some degree towards perfection in knowledge. He that purchases a Mannor, will thinke to have an exact Survey of the Land: But who thinks of taking so exact a survey of his Conscience, how that money was got, that purchased that Mannor? We call that a mans meanes, which he hath; But that is truly his meanes, what way he came by it. And yet how few are there, (when a state comes to any great proportion) that know that; that know what they have, what they are worth?

We have seen great Wills, dilated into glorious uses, and into pious uses, and then too narrow an estate to reach to it; And we have seen Wills, where the Testator thinks he hath bequeathed all, and he hath not knowne halfe his own worth. When thou knowest a wife, a sonne, a servant, a friend no better, but that that wife betrayes thy bed, and that sonne thine estate, and that servant thy credit, and that
¹⁴⁰ friend thy secret, what canst thou say thou knowest? But we must not insist upon this Consideration of knowledge; for, though knowledge be of a spirituall nature, yet it is but as a terrestriall Spirit, conversant upon Earth; Spirituall things, of a more rarified nature then knowledge, even faith it selfe, and all that grows from that in us, falls within this Rule, which we have in hand, That even in spirituall things, nothing is perfect.

We consider this therefore *in Credendis*, In things that we are bound to Beleeve, there works our faith; And then, *in Petendis*, In things that we are bound to pray for, there works our hope; And
¹⁵⁰ lastly, *in Agendis*, In things that we are bound to doe, and there works our charity; And there is nothing in any of these three perfect. When you remember who they were, that made that prayer, *Domine adauge*, That the Apostles themselves prayed, that their faith might receive an encrease, *Lord increase our faith*, you must necessarily second that consideration with a confession, That no mans faith is perfect. When you heare Christ so often upbraid, sometimes whole Congregations, with that, *Modicæ fidei, O yee of little faith*; And sometimes his Disciples alone, with the same reproach, *Modicæ fidei, O yee of little faith*; when you may be perplexed with the variety
¹⁶⁰ of opinions amongst the ancient Interpreters, whether Christ spoke but to the incredulous Jewes, or to his own Disciples, when he said, *O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you?* (for many Interpreters goe one way, and many the other) And when you may be cleared without any colour of perplexity, that to whom soever Christ spoke in that place, he spoke plainly to his owne Disciples, when he said, *Because of your unbeliefe you cannot doe this*; In which Disciples of his, he denies also, that there is such a proportion of faith, as a graine of Mustard-seed, can ye place a perfectnesse of faith in any? When the
¹⁷⁰ Apostle takes knowledge of the good estate and condition of the

Fides

Luk. 17.5

Mat. 6.30

Mat. 8.26

Mat. 17.17

Vers. 20

- 1 Thes. 1.2 Thessalonians, and gave God thanks for their *Workes of faith*, for their labours of love, for their patience of hope, in our Lord Iesus Christ: does he conclude them to be perfect? No; for after this he
- 3.10 sayes, *Night and day we pray exceedingly, that we may perfect that which is lacking in your faith*. And after this, he sees the fruit of
- 2 Thes. 1.3 those prayers, *We are bound to thanke God alwayes, because your faith groweth exceedingly*; still, at the best, it is but a growing faith, and it may be better. There are men that are said to be *Rich in faith*;
- James 2.5 men that are come from the *weake and beggarly elements of Nature*,
- Galat. 4.9 ¹⁸⁰ *or of the Law*, to the knowledge of the precious and glorious *Gospell*, and so are *Rich in faith*, enriched, improved by faith. There are men
- 2 Cor. 8.7 that *Abound in faith*; that is, in comparison of the emptinesse of other men, or of their owne emptinesse before they embraced the
- Rom. 12.3 *Gospell*, they abound now; But still it is, *As God hath given the measure of faith to every man*; Not as of his Manna, a certaine measure, and an equall measure, and a full measure to every man; no man hath such a measure of faith, as that he needs no more, or that he may not lose at least some of that. When Christ speakes
- Luke 18.8 so doubtfully, *When the Son of man commeth, shall he finde faith*
- ¹⁹⁰ *upon earth*? Any faith in any man? If the Holy Ghost be come into this presence, into this Congregation, does he find faith in any? A perfect faith he does not.
- Deceive not your selves then, with that new charme and flattery of the soule, That if once you can say to your selves you have faith, you need no more, or that you shall alwaies keepe that alive; The
- Rom. 3.27 Apostle sayes, *All boasting, that is, all confidence, is excluded*; By what Law? sayes he, *by the Law of faith*, Not by faith, but by the Law of faith; There is a Law of faith; a rule that ordinares, and regulates our faith; by which law and rule, the Apostle calls upon
- 2 Cor. 13.5 ²⁰⁰ us, To examine our selves whether we be in the faith, or no; not onely by the internall motions, and private inspirations of his blessed Spirit, but by the Law and the Rule, which he hath delivered to us in the *Gospell*. The Kings pardon flowes from his meere grace, and from his brest; but we must have the writing and the Seale, that we may plead it: So does faith from God; But we must see it our selves, and shew it to others, or else we doe not observe the Law of faith. *Abraham received the Seale of the righteousness of faith*,
- Rom. 4.11

sayes the Apostle; Hee had an outward testimony to proceed by; And then, *Abraham* became an outward testimony and Rule to the
²¹⁰ faithfull, *Walke in the steps of the faith of Abraham*, sayes that Apostle in that place; Not a faith conceived onely, but a faith which you saw, The faith of *Abraham*; for, so the Apostle proposing to us the example of other men sayes, *Their faith follow you*, Not faith in generall, but their faith. So that it is not enough to say, I feele the inspiration of the Spirit of God, He infuses faith, and faith infused cannot be withdrawne; but, as there is a Law of faith, and a practise of faith, a Rule of faith, and an example of faith, apply thy selfe to both; Regulate thy faith by the Rule, that is, the Word, and by Example, that is, Beleeve those things which the Saints of God have
²²⁰ constantly and unanimously beleeved to be necessary to salvation: The Word is the Law, and the Rule, The Church is the Practise, and the Precedent that regulates thy faith; And if thou make imaginary revelations, and inspirations thy Law, or the practise of Sectaries thy Precedent, thou doest but call Fancie and Imagination, by the name of Reason and Understanding, and Opinion by the name of Faith, and Singularity, and Schisme, by the name of Communion of Saints. The Law of thy faith is, That that that thou beleevest, be Universall, Catholique, beleeved by all; And then, that the Application be particular, To beleeve, that as Christ dyed sufficiently for all, so he dyed
²³⁰ effectually for thee. And of this effectuall dying for thee, there arises an evidence from thy selfe, in thy conformity to him; Thy conformity consists in this, That thou art willing to live according to his Gospell, and ready to dye for him, that dyed for thee. For, till a man have resisted unto blood, he cannot know experimentally what degrees towards perfection his faith hath: And though he may conceive in himselfe a holy purpose to dye for Christ, yet till he have dyed for Christ, or dyed in Christ, that is, as long as we are in this valley of tentations, there is nothing, no not in spirituall things, not in faith it selfe, perfect.

²⁴⁰ It is not *In credendis*, in our embracing the object of faith; we doe not that perfectly; It is not *In petendis*, in our directing our prayers faithfully neither; we doe not that; our faith is not perfect, nor our hope is not perfect; for, so argues the Apostle, *Ye aske, and receive not, because ye aske amisse*; you cannot hope constantly, because you

Ver. 12

Heb. 13.7

Spes

James 4.3

doe not pray aright: And to make a Prayer a right Prayer, there go so many essentiall circumstances, as that the best man may justly suspect his best Prayer: for, since Prayer must bee of faith, Prayer can be but so perfect, as the faith is perfect; and the imperfections of the best faith we have seene. Christ hath given us but a short

²⁵⁰ Prayer; and yet we are weary of that. Some of the old Heretiques of the Primitive Church abridged that Prayer, and some of our later Schismatiques have annihilated, evacuated that Prayer: The Cathari then, left out that one Petition, *Dimitte nobis, Forgive us our trespasses*, for they thought themselves so pure, as that they needed no forgiveness, and our new men leave out the whole Prayer, because the same Spirit that spake in Christ, speakes in their extemporall prayers, and they can pray, as well as Christ could teach them. And (to leave those, whom we are bound to leave, those old Heretiques, those new Schismatiques) which of us ever, ever sayes over that

²⁶⁰ short Prayer, with a deliberate understanding of every Petition as we passe, or without deviations, and extravagancies of our thoughts, in that halfe-minute of our Devotion? We have not leasure to speake of the abuse of prayer in the Roman Church; where they wil antidate and postdate their prayers; Say to morrows prayers to day, and to dayes prayers to morrow, if they have other uses and employments of the due time betweene; where they will trade, and make merchandise of prayers by way of exchange, My man shall fast for me, and I will pray for my man; or my Attorney, and Proxy shall pray for us both, at my charge; nay, where they will play for prayers, and

²⁷⁰ the loser must pray for both; To this there belongs but a holy scorne, and I would faine passe it over quickly. But when we consider with a religious seriousness the manifold weaknesses of the strongest devotions in time of Prayer, it is a sad consideration. I throw my selfe downe in my Chamber, and I call in, and invite God, and his Angels thither, and when they are there, I neglect God and his Angels, for the noise of a Flie, for the ratling of a Coach, for the whining of a doore; I talke on, in the same posture of praying; Eyes lifted up; knees bowed downe; as though I prayed to God; and, if God, or his Angels should aske me, when I thought last of God in that prayer,

²⁸⁰ I cannot tell: Sometimes I finde that I had forgot what I was about, but when I began to forget it, I cannot tell. A memory of yesterdays

pleasures, a feare of to morrows dangers, a straw under my knee, a noise in mine eare, a light in mine eye, an any thing, a nothing, a fancy, a Chimera in my braine, troubles me in my prayer. So certainly is there nothing, nothing in spirituall things, perfect in this world.

Not *In credendis*, In things that belong to Faith; not *In petendis*, In things that belong to Hope; nor *In agendis*, In things that belong to Action, to Workes, to Charity, there is nothing perfect there neither. I²⁹⁰ would be loath to say, That every good is a sin; That were to say, That every deformed, or disordered man were a beast, or that every corrupt meat were poyson; It is not utterly so; not so altogether; But it is so much towards it, as that there is no worke of ours so good, as that wee can looke for thanks at Gods hand for that worke; no worke, that hath not so much ill mingled with it, as that wee need not cry God mercy for that worke. There was so much corruption in the getting, or so much vaine glory in the bestowing, as that no man builds an Hospitall, but his soule lies, though not dead, yet lame in that Hospitall; no man mends a high-way, but he is, though not drowned, yet mired in that³⁰⁰ way; no man relieves the poore, but he needs reliefe for that reliefe. In all those workes of Charity, the world that hath benefit by them, is bound to confesse and acknowledge a goodnesse, and to call them good workes; but the man that does them, and knows the weaknesses of them, knows they are not good works. It is possible to Art, to purge a peccant humour out of a sick bodie; but not possible to raise a dead bodie to life. God, out of my Confession of the impurity of my best actions, shall vouchsafe to take off his eyes from that impurity, as though there were none; but no spirituall thing in us, not Faith, not Hope, not Charitie, have any puritie, any perfection³¹⁰ in themselves; which is the generall Doctrine wee proposed at first; And our next Consideration is, how this weakenesse appeares in the Action, and in the Words of *Martha* in our Text, *Lord, if thou hadst beene here, my brother had not dyed.*

Now lest we should attribute this weakenesse, onely to weake persons, upon whom we had a prejudice, to *Martha* alone, we note to you first, that her sister *Mary*, to whom in the whole Story very much is ascribed, when she comes to Christ, comes also in the same voice of infirmity, *Lord, if thou hadst beene here, my brother had*

Charitas

*Marthæ
fides*

Ver. 32

not died. No person so perfect, that hath not of these imperfections;

³²⁰ Both these holy Sisters, howsoever there might be differences of degrees in their holinesse, have imperfections in all three, in the consideration of their Faith, and their Hope, and their Charity; though in all three they had also, and had both, good degrees towards perfection. Looke first upon their Faith; they both say, *Lord, if thou hadst beene here, our brother had not died.* We cannot say so to any Consultation, to any Colledge of Physitians; not to a *Chiron*, to an *Esculapius*, to a God of Physicke, could any man say, If you had beene here, my friend had not died? though surely there be much assistance to be received from them, whom God had endowed with

³³⁰ knowledge to that purpose. And yet there was a weakenesse in these Sisters, in that they said but so, and no more to Christ. They thought Christ to be the best amongst good men; but yet they were not come

Verse 22

to the knowledge that he was God. *Martha* saies, *I know, that even now, whatsoever thou askest of God, God will give it thee;* but she does not know him to be God himselfe. I doe not here institute a confutation, but here, and every where I lament the growth, and insinuation of that pestilent Heresie of Socinianisme; That Christ was a holy, a thrice-holy man, an unreprouchable, an irreprehensible, an admirable, an incomparable man; A man, to whom, he that

³⁴⁰ should equall any other man, were worse then a Devill; A man worthy to bee called God, in a farre higher sense then any Magistrate, any King, any Prophet; But yet hee was no God, say they, no Son of God; A Redeemer, by way of good example; but no Redeemer, by way of equivalent satisfaction, say those Heretiques. *S. Paul* sayes,

Ephes. 2.12

He is an Atheist, that is without Christ; And he is as much an Atheist still, that pretends to receive Christ, and not as God; For if the receiving of Christ must redeeme him from being an Atheist, there can no other way be imagined, but by receiving him as God, for that onely, and no other good opinion of Christ, overcomes, and removes

³⁵⁰ his Atheisme. After the last day, whatsoever is not Heaven, is Hell; Hee that then shall be where the Sunne is now, (if he be not then in heaven) shall be as farre from heaven, as if hee were where the Center of the earth is now; Hee that confesses not all Christ, confesses no Christ. *Horribile dictu, dicam tamen*, sayes *S. Augustine* in another case; There belongs a holy trembling to the saying of it,

yet I must say it, *If Christ were not God, hee was a devill that durst say he was God.* This then was one weaknesse in these Sisters faith, that it carried them not up to the consideration of Christ as God; And then another rose out of that, That they insisted so much, relied
³⁶⁰ so much, upon his corporall, and personall presence, and promised themselves more from that, then hee had ever given them ground for; which was that which Christ diverted *Mary* from, when after his Resurrection manifesting himselfe to her, and shee flying unto him with that impatient zeale, and that impetuous devotion, *Rabboni, Master, My Master,* Christ said to her, *Touch mee not, for I am not ascended to my Father;* that is, Dwell not upon this passionate consideration of my bodily, and personall presence, but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousnesse up, whither I am going, to the right hand of my Father,
³⁷⁰ and consider me, contemplate mee there. *S. Peter* had another holy distemper of another kinde, upon the personall presence of Christ; He was so astonished at his presence in the power of a Miracle, that he fell downe at his feet, and said, *Depart from me, for I am a sinfull man, O Lord.* These Sisters longed for him, and *S. Peter* longed as much to be delivered of him; both out of weaknesse and error. So is it an error, and a weaknesse to attribute too much, or too little to Christs presence in his Sacraments, or other Ordinances. To imprison Christ *in Opere operato*, to conclude him so, as that where that action is done, Christ must necessarily bee, and necessarily work,
³⁸⁰ this is to say weakly with these Sisters, *Lord, if thou hadst beene here, our brother had not died.* As long as we are present at thine Ordinance, thou art present with us. But to banish Christ from those holy actions, and to say, That he is no otherwise present, or works no otherwise in those actions, then in other times, and places, this is to say with *Peter*, in his astonishment, *Exi à me Domine, O Lord depart from me;* It is enough that thy Sacrament be a signe; I do not look that it should be a Seal, or a Conduit of Grace; This is the danger, this is the distemper, to ascribe too much, or too little to Gods visible Ordinances, and Institutions, either to say with those
³⁹⁰ holy Sisters, *Lord, if thou hadst been here, our brother had not died,* If we have a Sacrament, if we have a Sermon all is well, we have enough; or else with *Peter, Exi à me,* Leave me to my selfe, to my

Ioh. 20.16

Luke 5.8

private motions, to my bosome inspirations, and I need no Church-work, no Sermons, no Sacraments, no such assistances.

*Martha
spes*

So there was weaknesse in their Faith, there was so too in their Hope, in their confidence in Christ, and in their manner of expressing it. For, they did not goe to him, when their brother was sick,

Joh. 3.1

but sent. *Nicodemus* came in person for his sick soule; And the

Mat. 8.5

Centurion in person, for his sick servant; And *Iairus* in person, for

Mark 5.22

⁴⁰⁰ his sick daughter; And the woman with the bloody Issue in person,

and 25

for her sick selfe. These sisters did but send, but piously, and reverently; Their Messenger was to say to Christ, not *Lazarus*, not *Our Brother*, but *He whom thou lovest, is sick*; And they left this intimation to work upon Christ; But that was not enough, we must bring Christ and our necessities neerer together then so. There is

Mark 1.30

good instruction in the severall expressings of Christs curings of *Peters* mother in the Euangelists. S. *Marke* sayes, *They told him of her*; And S. *Luke* sayes, *They brought him up to her*; And S. *Matthew* sayes, *He saw her, and tooke her by the hand*. I must not wrap

[Mat. 8.14

and 15]

⁴¹⁰ up all my necessities in generall termes in my prayers, but descend to particulars; For this places my devotion upon particular considerations of God, to consider him in every Attribute, what God hath done for me in Power, what in Wisedome, what in Mercy; which is a great assistance, and establishing, and propagation of devotion. As it is a degree of unthankfulnesse, to thank God too generally, and not to delight to insist upon the waight, and measure, and proportion, and the goodnesse of every particular mercy: so is it an irreverent, and inconsiderate thing, not to take my particular wants into my thoughts, and into my prayers, that so I may take a holy

⁴²⁰ knowledge, that I have nothing, nothing but from God, and by prayer. And as God is an accessible God, as he is his owne *Master of Requests*, and is ever open to receive thy Petitions, in how small a matter soever: so is he an inexhaustible God, he can give infinitely, and an indefatigable God, he cannot be pressed too much. Therefore

Luke 11.5

18.5

Matt. 15.22

hath Christ given us a Parable of getting *Bread at midnight* by *Importunity*, and not otherwise; And another of a *Judge* that heard the widows cause by *Importunity*, and not otherwise; And, not a Parable, but a History, and a History of his own, of a woman of *Canaan*, that overcame him in the behalfe of her daughter, by *Im-*

⁴³⁰ *portunity*; when, but by importunity, she could not get so much as an answer, as a deniall at his hands. Pray personally, rely not upon dead nor living Saints; Thy Mother the Church prayes for thee, but pray for thy selfe too; Shee can open her bosome, and put the breast to thy mouth, but thou must draw, and suck for thy selfe. Pray personally, and pray frequently; *David* had many stationary times of the day, and night too, to pray in. Pray frequently, and pray fervently; God took it not ill, at *David's* hands, to be *awaked*, and to be called up, as though hee were asleepe at our prayers, and to be called upon, *to pull his hand out of his bosome*, as though he were slack
⁴⁴⁰ in relieving our necessities. This was a weaknesse in those Sisters, that they solicited not Christ in person; still get as neare God as you can; And that they declared not their case particularly; It is not enough to pray, nor to confesse in generall termes; And, that they pursued not their prayer earnestly, thorowly; It is not enough to have prayed once; Christ does not onely excuse, but enioine Importunity.

[Psa. 44.23]

[Psa. 74.11]

And then a weaknesse there was in their Charity too, even towards their dead brother. To lament a dead friend is naturall, and civill; and he is the deader of the two, the verier carcassee, that does not so.
⁴⁵⁰ But inordinate lamentation implies a suspition of a worse state in him that is gone; And if I doe beleeeve him to be in heaven, deliberately, advisedly to wish him here, that is in heaven, is an uncharitable desire. For, for me to say, He is preferred by being where he is, but I were better, if he were againe where I am, were such an indisposition, as if the Princes servant should be loath to see his Master King, because he should not hold the same place with him, being King, as he did when he was Prince. Not to hope well of him that is gone, is uncharitablenesse; and at the same time, when I beleeeve him to be better, to wish him worse, is uncharitablenesse too.

*Marthæ
charitas*

⁴⁶⁰ And such weaknesses were in those holy and devout Sisters of *Lazarus*; which establishes our Conclusion, There is nothing in this world, no not in spirituall things, not in knowledge, not in faith, not in hope, not in charity perfect. But yet, for all these imperfections, Christ doth not refuse, nor chide, but cherish their piety, which is also another circumstance in that Part.

*Non rejicit
Christus*

There is no forme of Building stronger then an Arch, and yet an

Arch hath declinations, which even a flat-roofe hath not; The flat-roofe lies equall in all parts; the Arch declines downwards in all parts, and yet the Arch is a firme supporter. Our Devotions doe not
⁴⁷⁰ the lesse beare us upright, in the sight of God, because they have some declinations towards natural affections: God doth easilier pardon some neglectings of his grace, when it proceeds out of a tendernesse, or may be excused out of good nature, then any presuming upon his grace. If a man doe depart in some actions, from an exact obedience of Gods will, upon infirmity, or humane affections, and not a contempt, God passes it over oftentimes. For, when our Saviour Christ sayes, *Be pure as your Father in heaven is pure*, that is a rule for our purity, but not a measure of our purity; It is that we should be pure so, not that we should be so pure as our Father in heaven. When we
⁴⁸⁰ consider that weaknesse, that went through the Apostles, even to Christs Ascension, that they looked for a temporall Kingdome, and for preferment in that; when we consider that weaknesse in the chiefe of them, S. *Peter*, at the *Transfiguration*, when, as the Text sayes, *He knew not what to say*; when we consider the weaknesse of his action, that for feare of death, he renounced the Lord of Life, and denied his Master; when in this very story, when Christ said that *Lazarus was asleepe*, and that *he would goe to awake him*, they could understand it so impertinently, as that Christ should goe such a journey, to come to the waking of a man, asleepe at that time when he spoke; All these
⁴⁹⁰ infirmities of theirs, multiply this consolation upon us, That though God look upon the Inscription, he looks upon the metall too, Though he look that his Image should be preserved in us, he looks in what earthen vessels this Image is put, and put by his own hand; and though he hate us in our rebellions, yet he pities us in our grievances; though he would have us better, he forsakes us not for every degree of illnesse. There are three great dangers in this consideration of perfectnesse, and purity; First to distrust of Gods mercy, if thou finde not this purity in thy selfe, and this perfectnesse; And then to presume upon God, nay upon thine own right, in an overvaluing of
⁵⁰⁰ thine own purity, and perfectnesse; And againe, to condemne others, whom thou wilt needs thinke lesse pure, or perfect then thy selfe. Against this diffidence in God, to thinke our selves so desperately impure, as that God will not look upon us; And this presumption in

[Mat. 5.48,
misquoting
"pure" for
"perfect"]

Mar. 9.6

God, to thinke our selves so pure, as that God is bound to look upon us; And this uncharitablenesse towards others, to think none pure at all, that are not pure our way; Christ armes us by his Example, He receives these sisters of *Lazarus*, and accomplishes as much as they desired, though there were weaknesses in their Faith, in their Hope, in their Charity, expressed in that unperfect speech, *Lord, if thou*
⁵¹⁰ *hadst been here, my brother had not dyed*: for, there is nothing, not in spirituall things perfect. This we have seen out of the Text we have Heard; And now out of the Text, which we See, we shall see the rest, That as in spirituall things, there is nothing Perfect, so in temporall, there is nothing Permanent.

I need not call in new Philosophy, that denies a settlednesse, an acquiescence in the very body of the Earth, but makes the Earth to move in that place, where we thought the Sunne had moved; I need not that helpe, that the Earth it selfe is in Motion, to prove this, That nothing upon Earth is permanent; The Assertion will stand of it
⁵²⁰ selfe, till some man assigne me some instance, something that a man may relie upon, and find permanent. Consider the greatest Bodies upon Earth, The Monarchies; Objects, which one would thinke, Destiny might stand and stare at, but not shake; Consider the smallest bodies upon Earth, The haire of our head, Objects, which one would thinke, Destiny would not observe, or could not discern; And yet Destiny, (to speake to a naturall man) And God, (to speake to a Christian) is no more troubled to make a Monarchy ruinous, then to make a haire gray. Nay, nothing needs be done to either, by God, or Destiny; A Monarchy will ruine, as a haire will grow gray, of it selfe.
⁵³⁰ In the Elements themselves, of which all sub-elementary things are composed, there is no acquiescence, but a vicissitudinary transmutation into one another; Ayre condensed becomes water, a more solid body, And Ayre rarified becomes fire, a body more disputable, and in-apparant. It is so in the Conditions of men too; A Merchant condensed, kneaded and packed up in a great estate, becomes a Lord; And a Merchant rarified, blown up by a perfidious Factor, or by a riotous Sonne, evaporates into ayre, into nothing, and is not seen. And if there were any thing permanent and durable in this world, yet we got nothing by it, because howsoever that might last in it selfe, yet we
⁵⁴⁰ could not last to enjoy it; If our goods were not amongst Moveables,

2 Part

yet we our selves are; if they could stay with us, yet we cannot stay with them; which is another Consideration in this part.

*Corpus
hominis*

[1 Cor. 6.19]

The world is a great Volume, and man the Index of that Booke; Even in the body of man, you may turne to the whole world; This body is an Illustration of all Nature; Gods recapitulation of all that he had said before, in his *Fiat lux*, and *Fiat firmamentum*, and in all the rest, said or done, in all the six dayes. Propose this body to thy consideration in the highest exaltation thereof; as it is the *Temple of the Holy Ghost*: Nay, not in a Metaphor, or comparison of a Temple,
⁵⁵⁰ or any other similitudinary thing, but as it was really and truly the very body of God, in the person of Christ, and yet this body must wither, must decay, must languish, must perish. When *Goliah* had armed and fortified this body, And *Iezabel* had painted and perfumed this body, And *Dives* had pampered and larded this body, As God said to *Ezekiel*, when he brought him to the *dry bones*, *Fili hominis*, *Sonne of Man*, *doest thou thinke these bones can live?* They said in their hearts to all the world, Can these bodies die? And they are dead. *Iezabels* dust is not Ambar, nor *Goliahs* dust *Terra sigillata*, Medicinall; nor does the Serpent, whose meat they are both, finde any
⁵⁶⁰ better relish in *Dives* dust, then in *Lazarus*. But as in our former part, where our foundation was, That in nothing, no spirituall thing, there was any perfectnesse, which we illustrated in the weaknesses of Knowledge, and Faith, and Hope, and Charity, yet we concluded, that for all those defects, God accepted those their religious services; So in this part, where our foundation is, That nothing in temporall things is permanent, as we have illustrated that, by the decay of that which is Gods noblest piece in Nature, The body of man; so we shall also conclude that, with this goodnesse of God, that for all this dissolution, and putrefaction, he affords this Body a Resurrection.

Resurrectio

⁵⁷⁰ The Gentils, and their Poets, describe the sad state of Death so, *Nox una obeunda*, That it is one everlasting Night; To them, a Night; But to a Christian, it is *Dies Mortis*, and *Dies Resurrectionis*, The day of Death, and The day of Resurrection; We die in the light, in the sight of Gods presence, and we rise in the light, in the sight of his very Essence. Nay, Gods corrections, and judgements upon us in this life, are still expressed so, *Dies visitationis*, still it is a Day, though a *Day of visitation*; and still we may discern God to be

[Isa. 10.3]

in the action. The *Lord of Life* was the first that named *Death*; *Morte morieris*, sayes God, Thou shalt die the Death. I doe the lesse feare,
⁵⁸⁰ or abhorre Death, because I finde it in his mouth; Even a malediction hath a sweetnesse in his mouth; for there is a blessing wrapped up in it; a mercy in every correction, a Resurrection upon every Death. When *Iezabels* beauty, exalted to that height which it had by art, or higher then that, to that height which it had in her own opinion, shall be infinitely multiplied upon every Body; And as God shall know no man from his own Sonne, so as not to see the very righteousness of his own Sonne upon that man; So the Angels shall know no man from Christ, so as not to desire to looke upon that mans face, because the most deformed wretch that is there, shall have the very
⁵⁹⁰ beauty of Christ himselfe; So shall *Goliahs* armour, and *Dives* fulnesse, be doubled, and redoubled upon us. And every thing that we can call good, shall first be infinitely exalted in the goodnesse, and then infinitely multiplied in the proportion, and againe infinitely extended in the duration. And since we are in an action of preparing this dead Brother of ours to that state, (for the Funerall is the Easter-eve, The Buriall is the depositing of that man for the Resurrection) As we have held you, with Doctrine of Mortification, by extending the Text, from *Martha* to this occasion; so shall we dis-
⁶⁰⁰ misse you with Consolation, by a like occasionall inverting the Text, from passion in *Martha's* mouth, *Lord, if thou hadst been here, my Brother had not dyed*, to joy in ours, *Lord, because thou wast here, our Brother is not dead*.

The Lord was with him in all these steps; with him in his life; with him in his death; He is with him in his funerals, and he shall be with him in his Resurrection; and therefore, because the Lord was with him, our Brother is not dead. He was with him in the beginning of his life, in this manifestation, That though he were of Parents of a good, of a great Estate, yet his possibility and his expectation from them, did not slacken his own industry; which is a
⁶¹⁰ Canker that eats into, nay that hath eat up many a family in this City, that relying wholly upon what the Father hath done, the Sonne does nothing for himselfe. And truly, it falls out too often, that he that labours not for more, does not keepe his own. God imprinted in him an industrious disposition, though such hopes from such par-

In vita

Psa. 81.10
[11, F, as
in Vulg.]

ents might have excused some slacknesse, and God prospered his industry so, as that when his Fathers estate came to a distribution by death, he needed it not. God was with him, as with *David* in a Dilation, and then in a Repletion; God enlarged him, and then he filled him; He gave him a large and a comprehensive understanding, and
⁶²⁰ with it, A publique heart; And such as perchance in his way of education, and in our narrow and contracted times, in which every man determines himselfe in himselfe, and scarce looks farther, it would be hard to finde many Examples of such largenesse. You have, I thinke, a phrase of Driving a Trade; And you have, I know, a practise of Driving away Trade, by other use of money; And you have lost a man, that drove a great Trade, the right way in making the best use of our home-commodity. To fetch in Wine, and Spice, and Silke, is but a drawing of Trade; The right driving of trade, is, to vent our owne outward; And yet, for the drawing in of that,
⁶³⁰ which might justly seeme most behooffull, that is, of Arts, and Manufactures, to be employed upon our owne Commodity within the Kingdome, he did his part, diligently, at least, if not vehemently, if not passionately. This City is a great Theater, and he Acted great and various parts in it; And all well; And when he went higher, (as he was often heard in Parliaments, at Councell tables, and in more private accesses to the late King of ever blessed memory) as, for that comprehension of those businesses, which he pretended to understand, no man doubts, for no man lacks arguments and evidences of his ability therein, So for his manner of expressing his
⁶⁴⁰ intentions, and digesting and uttering his purposes, I have sometimes heard the greatest Master of Language and Judgement, which these times, or any other did, or doe, or shall give, (that good and great King of ours) say of him, That he never heard any man of his breeding, handle businesses more rationally, more pertinently, more elegantly, more perswasively; And when his purpose was, to do a grace to a Preacher, of very good abilities, and good note in his owne Chappell, I have heard him say, that his language, and accent, and manner of delivering himselfe, was like this man. This man hath God accompanied all his life; and by performance thereof
⁶⁵⁰ seemes to have made that Covenant with him, which he made to

Gen. 17.2

Abraham, Multiplicabo te vehementer, I will multiply thee exceed-

ingly. He multiplied his estate so, as was fit to endow many and great Children; and he multiplied his Children so, both in their number, and in their quality, as they were fit to receive a great Estate. God was with him all the way, In *a Pillar of Fire*, in the brightnesse of prosperity, and in the *Pillar of Clouds* too, in many darke, and sad, and heavy crosses: So great a Ship, required a great Ballast, So many blessings, many crosses; And he had them, and sailed on his course the steadier for them; The *Cloud* as well as the *Fire*, was a
⁶⁶⁰ *Pillar* to him; His crosses, as well as his blessings established his assurance in God; And so, in all the course of his life, *The Lord was here*, and therefore *our Brother is not dead*; not dead in the evidences and testimonies of life; for he, whom the world hath just cause to celebrate, for things done, when he was alive, is alive still in their celebration.

[Exod.
13.21]

The Lord was here, that is, with him at his death too. He was served with the Processe here in the City, but his cause was heard in the Country; Here he sickned, There he languished, and dyed there. In his sicknesse there, those that assisted him, are witnesses, of
⁶⁷⁰ his many expressings, of a religious and a constant heart towards God, and of his pious joyning with them, even in the holy declaration of kneeling, then, when they, in favour of his weakenesse, would dissuade him from kneeling. I must not defraud him of this testimony from my selfe, that into this place where we are now met, I have observed him to enter with much reverence, and compose himselfe in this place with much declaration of devotion. And truly it is that reverence, which those persons who are of the same ranke that he was in the City, that reverence that they use in this place, when they come hither, is that that makes us, who have now the
⁶⁸⁰ administration of this Quire, glad, that our Predecessors, but a very few yeares before our time, (and not before all our times neither) admitted these Honourable and worshipfull Persons of this City, to sit in this Quire, so, as they do upon Sundayes: The Church receives an honour in it; But the honour is more in their reverence, then in their presence; though in that too: And they receive an honour, and an ease in it; and therefore they do piously towards God, and prudently for themselves, and gratefully towards us, in giving us, by their reverent comportment here, so just occasion of continuing that

In morte

honour, and that ease to them here, which to lesse reverend, and
⁶⁹⁰unrespective persons, we should be lesse willing to doe. To returne
 to him in his sicknesse; He had but one dayes labour, and all the
 rest were Sabbaths, one day in his sicknesse he converted to businesse;
 Thus; He called his family, and friends together; Thankfully he
 acknowledged Gods manifold blessings, and his owne sins as peni-
 tently: And then, to those who were to have the disposing of his
 estate, joyntly with his Children, he recommended his servants, and
 the poore, and the Hospitals, and the Prisons, which, according to
 his purpose, have beene all taken into consideration; And after this
 (which was his Valediction to the world) he seemed alwaies loath
⁷⁰⁰to returne to any worldly businesse, His last Commandement to
 Wife and Children was Christs last commandement to his Spouse the
 Church, in the Apostles, *To love one another*. He blest them, and
 the Estate devolved upon them, unto them: And by Gods grace shall
 prove as true a Prophet to them in that blessing, as he was to him-
 selfe, when in entring his last bed, two dayes before his Death, he
 said, *Help me off with my earthly habit, and let me go to my last bed*.
 Where, in the second night after, he said, *Little know ye what paine*
I feele this night, yet I know, I shall have joy in the morning; And
 in that morning he dyed. The forme in which he implored his
⁷¹⁰Saviour, was evermore, towards his end, this, *Christ Iesus, which*
dyed on the Crosse, forgive me my sins; He have mercy upon me:
 And his last and dying words were the repetition of the name of
 Jesus; And when he had not strength to utter that name distinctly
 and perfectly, they might heare it from within him, as from a man
 a far off; even then, when his hollow and remote naming of Jesus,
 was rather a certifying of them, that he was with his Jesus, then a
 prayer that he might come to him. And so *The Lord was here*, here
 with him in his Death; and because *the Lord was here, our Brother*
is not dead; not dead in the eyes and eares of God; for as the blood
 of *Abel* speaks yet, so doth the zeale of Gods Saints; and their last
 prayers (though we heare them not) God continues still; and they
 pray in Heaven, as the Martyrs under the Altar, even till the
 Resurrection.

[Joh. 13.34]

[Heb. 12.24]

In funere

He is with him now too; Here in his Funerals. Buriall, and Chris-
 tian Buriall, and Solemne Buriall are all evidences, and testimonies

of Gods presence. God forbid we should conclude, or argue an absence of God, from the want of Solemne Buriall, or Christian Buriall, or any Buriall; But neither must we deny it, to be an evidence of his favour and presence, where he is pleased to afford these.

⁷³⁰ So God makes that the seale of all his blessings to *Abraham*, *That he should be buried in a good age*; God established *Iacob* with that promise, *That his Son Ioseph should have care of his Funerals*: And *Ioseph* does cause his servants, *The Physitians*, to embalme him, *when he was dead*. Of Christ it was Prophecied, *That he should have a glorious Buriall*; And therefore Christ interprets well that profuse, and prodigall piety of the Woman that poured out the Oyntment upon him, *That she did it to Bury him*; And so shall *Ioseph* of Arimathea be ever celebrated, for his care in celebrating Christs Funerals. If we were to send a Son, or a friend, to take possession of
⁷⁴⁰ any place in Court, or forraine parts, we would send him out in the best equipage: Let us not grudge to set downe our friends, in the Anti-chamber of Heaven, the Grave, in as good manner, as without vaine-gloriousnesse, and wastfulnesse we may; And, in inclining them, to whom that care belongs, to expresse that care as they doe this day, *The Lord is with him*, even in this Funerall; And because *The Lord is here, our brother is not dead*; Not dead in the memories and estimation of men.

And lastly, that we may have God present in all his Manifestations, *Hee that was, and is, and is to come*, was with him, in his life and
⁷⁵⁰ death, and is with him in this holy Solemnity, and shall bee with him againe in the Resurrection. God sayes to *Iacob*, *I will goe downe with thee into Egypt, and I will also surely bring thee up againe*. God goes downe with a good man into the Grave, and will surely bring him up againe. When? The Angel promised to returne to *Abraham* and *Sarah*, for the assurance of the birth of *Isaac*, *according to the time of life*; that is, in such time, as by nature a woman may have a childe. God will returne to us in the Grave, *according to the time of life*; that is, in such time, as he, by his gracious Decree, hath fixed for the Resurrection. And in the meane time, no more then the
⁷⁶⁰ God-head departed from the dead body of our Saviour, in the grave, doth his power, and his presence depart from our dead bodies in that darknesse; But that which *Moses* said to the whole Congregation, I

Gen. 15.[15]

Gen. 46.4

Gen. 50.[26]

Esay. 11.10

Matt. 26.

[12]

*In resur-
rectione*

[Apoc. 1.4]

Gen. 46.4

Gen. 18.10

Deut. 4.4

say to you all, both to you that heare me, and to him that does not, *All ye that did cleave unto the Lord your God, are alive, every one of you, this day*; Even hee, whom we call dead, is alive this day. In the presence of God, we lay him downe; In the power of God, he shall rise; In the person of Christ, he is risen already. And so into the same hands that have received his soule, we commend his body; beseeching his blessed Spirit, that as our charity enclines us to hope⁷⁷⁰ confidently of his good estate, our faith may assure us of the same happinesse, in our owne behalfe; And that for all our sakes, but especially for his own glory, he will be pleased to hasten the consummation of all, in that kingdome which that Son of God hath purchased for us, with the inestimable price of his incorruptible blood. *Amen.*

Number 11.

*Preached at S. Pauls
upon Christmas day. 1626.*

LUKE 2.29 and 30. *LORD NOW LETTEST THOU
THY SERVANT DEPART IN PEACE, ACCORD-
ING TO THY WORD: FOR MINE EYES HAVE
SEEN THY SALVATION.*

THE WHOLE life of Christ was a continuall Passion; others die Martyrs, but Christ was born a Martyr. He found a *Golgotha*, (where he was crucified) even in Bethlem, where he was born; For, to his tendernesse then, the strawes were almost as sharp as the thornes after; and the Manger as uneasie at first, as his Crosse at last. His birth and his death were but one continuall act, and his Christmas-day and his Good Friday, are but the evening and morning of one and the same day. And as even his birth, is his death, so every action and passage that manifests Christ to us, is his birth; for,
¹⁰ *Epiphany is manifestation*; And therefore, though the Church doe now call Twelf-day Epiphany, because upon that day Christ was manifested to the Gentiles, in those Wise men who came then to worship him, yet the Ancient Church called this day, (the day of Christs birth) the Epiphany, because this day Christ was manifested to the world, by being born this day. Every manifestation of Christ to the world, to the Church, to a particular soule, is an Epiphany, a Christmas-day. Now there is no where a more evident manifestation of Christ, then in that which induced this text, *Lord now lettest thou thy servant, &c.*

²⁰ It had been revealed to *Simeon* (whose words these are) that he

should see Christ before he dyed; And actually, and really, substantially, essentially, bodily, presentially, personally he does see him; so it is *Simeons* Epiphany, *Simeons* Christmas-day. So also this day, in which we commemorate and celebrate the generall Epiphany, the manifestation of Christ to the whole world in his birth, all we, we, who besides our interest in the universall Epiphany and manifestation implied in the very day, have this day received the Body and Blood of Christ in his holy and blessed Sacrament, have had another Epiphany, another Christmas-day, another manifestation and application of Christ to our selves; And as the Church prepares our devotion before Christmas-day, with foure Sundayes in Advent, which brings Christ nearer and nearer unto us, and remembers us that he is comming, and then continues that remembrance again, with the celebration of other festivals with it, and after it, as *S. Stephen*, *S. Iohn*, and the rest that follow; so for this birth of Christ, in your particular soules, for this Epiphany, this Christmas-day, this manifestation of Christ which you have had in the most blessed Sacrament this day, as you were prepared before by that which was said before, so it belongs to the through celebration of the day, and to the dignity⁴⁰ of that mysterious act, and to the blessednesse of worthy, and the danger of unworthy Receivers, to presse that evidence in your behalf, and to enable you by a farther examination of your selves, to *depart in peace*, because your *eyes have seen his salvation*.

To be able to conclude to your selves, that because you have had a Christmas-day, a manifestation of Christs birth in your soules, by the Sacrament, you shall have a whole Good-Friday, a crucifying, and a *consummatum est*, a measure of corrections, and joy in those corrections, tentations, and the issue with the tentation; And that you shall have a Resurrection, and an Ascension, an inchoation, and⁵⁰ an unremoveable possession of heaven it self in this world; Make good your Christmas day, that Christ by a worthy receiving of the Sacrament, be born in you, and he that dyed for you, will live with you all the yeare, and all the yeares of your lives, and inspire into you, and receive from you at the last gasp, this blessed acclamation, *Lord now lettest thou thy servant, &c.*

Divisio

The end of all digestions, and concoctions is assimilation, that that meate may become our body. The end of all consideration of all the

actions of such leading and exemplar men, as *Simeon* was, is assimilation too; That we may be like that man. Therefore we shall make
⁶⁰ it a first part, to take a picture, to give a character of this man, to consider how *Simeon* was qualified and prepared, matured and disposed to that confidence, that he could desire to depart in peace, intimated in that first word, *Now*; now, that all that I look for is accomplished; And farther expressed in the first word of the other clause, *For, for mine eyes have seen thy salvation*; *Now*, now the time is fulfilled; *For, for mine eyes have seen*. And then enters the second part, what is the greatest happinesse that can be well wished in this world, by a man well prepared, is, that he may depart in peace; *Lord now lettest thou, &c.* And all the way, in every step that
⁷⁰ we make, in his light, (in *Simeons* light) we shall see light; we shall consider, that that preparation, and disposition, and acquiescence, which *Simeon* had in his Epiphany, in his visible seeing of Christ then, is offered to us in this Epiphany, in this manifestation and application of Christ in the Sacrament; And that therefore every penitent, and devout, and reverent, and worthy receiver, hath had in that holy action his *Now*, there are all things accomplished to him, and his *For, for his eyes have seen his salvation*; and so may be content, nay glad *to depart in peace*.

In the first part then, in which we collect some marks, and qualities
⁸⁰ in *Simeon* which prepared him to a quiet death, qualities appliable to us in that capacity, as we are fitted for the Sacrament, (for in that way only, we shall walk throughout this exercise) wee consider first, the action it self, what was done at this time. At this time our Saviour Christ, according to the Law, by which all the first born were to be presented to God in the Temple, at a certain time after their birth, was presented to God in the Temple, and there acknowledged to be his; And then, bought of him again by his parents, at a certain price prescribed in the Law. A Lord could not exhibite his Son to his Tenants, and say, this is your Land-lord; nor a King his Son to
⁹⁰ his Subjects, and say, this is your Prince; but first he was to be tendred to God; his they were all; He that is not Gods first, is not truly his Kings, nor his own. And then God does not sell him back againe to his parents, at a racked, at an improved price; He sels a Lord, or a King back againe to the world, as cheap as a Yeoman, he takes

1 Part

Presen-
tatio

one and the same price for all; God made all Mankinde of one blood, and with one blood, the blood of his Son, he bought all Mankinde again: At one price, and upon the same conditions, he hath delivered over all into this world; *Tantummodo crede*, and then *fac hoc, & vives*, is the price of all; Beleeve, and live well: More he asks not,
¹⁰⁰lesse he takes not for any man, upon any pretence of any unconditioned decree.

Columbæ

At the time of this presentation, there were to be offered a paire of Turtles, or a paire of Pigeons. The Sacrifice was indifferent; Turtles that live solitarily, and Pigeons, that live sociably, were all one to God. God in Christ may be had in an active, and sociable life, denoted in the Pigeon, and in the solitary and contemplative life, denoted in the Turtle; Let not Westminster despise the Church, nor the Church the Exchange, nor the Exchange and trade despise Armes; God in Christ may be had in every lawfull calling. And then,
¹¹⁰the Pigeon was an embleme of fecundity, and fruitfulness in marriage; And the Turtle may be an Embleme of chaste widowhood; for, I thinke we finde no Bigamy in the Turtle. But in these sacrifices we finde no Embleme of a naturall, or of a vowed barrennesse: Nothing that countenances a vowed virginity, to the dishonour or undervaluing of marriage. Thus was our Saviour presented to God; And in this especially was that fulfilled, *The glory of the later house shall be greater then the glory of the former*; The later Temple exceeded the former in this, that the Lord, the God of this house, was in the house bodily, as one of the congregation; And the little body
¹²⁰of a sucking childe, was a Chappell in that Temple, infinitely more glorious then the Temple it selfe. How was the joy of *Noah* at the return of the Dove into the Ark, multiplied upon *Simeon* at the bringing of this Dove into the Temple? At how cheape a price was Christ tumbled up and down in this world? It does almost take off our pious scorn of the low price, at which *Iudas* sold him, to consider that his Father sold him to the world for nothing; and then, when he had him again, by this new title of primogeniture and presentation, he sold him to the world again, if not for a Turtle, or for a Pigeon, yet at most for 5. shekels, which at most is but 10.
¹³⁰shillings.

Agg. 2.9

And yet you have had him cheaper then that, to day in the Sacra-

ment: whom hath Christ cost 5. shekels there? As Christ was presented to God in the Temple, so is hee presented to God in the Sacrament; not sucking, but bleeding. And God gives him back again to thee. And at what price? upon this exchange; Take his first born, Christ Jesus, and give him thine. Who is thine? *Cor primogenitum*, sayes S. *Augustine*: The heart is the first part of the body that lives; Give him that; And then, as it is in nature, it shall be in grace too, the last part that dyes; for it shall never dye; *If a man eat the bread*

Joh. 6.50

¹⁴⁰ *that commeth down from heaven, he shall not die*, sayes Christ. If a man in exchange of his heart receive Christ Jesus himselfe, he can no more die then Christ Jesus himselfe can die. That which *Æschines* said to *Socrates*, admits a faire accommodation here; He saw every body give *Socrates* some present, and he said, Because I have nothing else to give, I will give thee my selfe. Do so, sayes *Socrates*, and I will give thee back again to thy self, better then when I received thee. If thou have truly given thy selfe to him in the Sacrament, God hath given thee thy selfe back, so much mended, as that thou hast received thy self and him too; Thy selfe, in a holy liberty, to walk in the world
¹⁵⁰ in a calling, and himself, in giving a blessing upon all the works of thy calling, and imprinting in thee a holy desire to do all those works to his glory. And so having thus far made this profit of these circumstances in the action it self, applicable to us as receivers of the Sacrament, that as the childe Jesus was first presented to God in the Temple, so for your children, (the children of your bodies, and the children of your mindes, and the children of your hands, all your actions, and intentions) that you direct them first upon God, and God in the Temple, that is, God manifested in the Church, before you assigne them, or determine them upon any other worldly courses,
¹⁶⁰ and then, that as God returned Christ as all other children, at a certain price, so God delivers man upon certain, and upon the same conditions: He comes not into the world, nor he comes not to the Sacrament, as to a Lottery, where perchance he may draw Salvation, but it is ten to one he misses, but upon these few and easie conditions, Beleeve, and Love, he may be sure: And then also, that the Sacrifice, Pigeons, or Turtles was indifferent, so it were offered to God, for any honest calling, is acceptable to God, if Gods glory be intended in it; That of marriage and of widowhood we have some typicall intima-

tions in the Law, in the Pigeon, and in the Turtle, but of a vow of
¹⁷⁰virginity, begun in the parents for their temporall ends, and forced
 upon their children, for those ends, we have no shadow at all; That
 Christ who was sold after by *Iudas* for a little money, was sold in
 this presentation by his Father, for lesse, and yet for lesse then that
 to us, this day in the Sacrament. Having made these uses of these
 circumstances in the action it selfe, we passe on now, to the consid-
 eration of some such qualities, and dispositions of this person, *Simeon*,
 as may be appliable to us in our having received the Sacrament.

Senex

First then, we receive it, though not literally, and expresly in the
 story, yet by convenient implication there, and by generall tradition
¹⁸⁰from all, that *Simeon* was now come to a great age, a very old Man.
 For so *S. Augustine* argues, That God raised up two witnesses for
 Christ in the Temple; one of each Sex; and both of much reverence
 for age; *Anna*, whose age is expressed, and *Simeon*, who is recom-
 mended in the same respect, saies that Father, for age too. And
Nicephorus, and others with him, make him very old; as it is likely
 he was, if he were, as *Petrus Galatinus* makes him, the son of Rabbi
Hillel, *Hillel* the master of *Gamaliel*, the master of *S. Paul*. So then
 we accept him; A person in a reverend age. Even in nature Age was
 the center of reverence; the channell, the valley, to which all rev-
¹⁹⁰erence flowed; temporall jurisdiction, and spirituall jurisdiction, the
 Magistracy, and the Priesthood were appropriated to the eldest;
 almost in all vulgar languages, the name of a Lord, or magistrate,
 hath no other derivation then so, an Elder; *Senior noster*, is a word
 that passes freely, through the authors of the middle age, for our
 Lord, or our King; and the same derivation hath the name of Priest,
 in a holy language, *Presbyter* an Elder. So evermore in the course
 of the Scripture all counsell, and all government is placed in the
 Elders; and all the service of God is expressed so, even in heaven
 too, by the foure and twenty Elders. Thy Creator will be remembred
²⁰⁰in the dayes of thy youth; but God hath had longer experience
 of that man, and longer conversation with that man, who is come
 to a holy age. That wise King, who could carry nothing to a
 higher pitch in any comparison, then to a Crowne, saies, *Age is a*
crowne of glory, when it is found in the wayes of the righteous; but
 in the waies of unrighteousnesse, no blessing is a blessing; and in the

Apoc. 4.10

[Eccles.

12.1]

Prov. 16.31

waies of righteousness, wealth may be a crowne of our labours, and health may be a crowne of our temperance, but age is the crowne of glory, of reverence; That crowne, the crowne of reverence, the Lord the righteous Judge hath reserved to that day, the day of our
²¹⁰ age, because our age is the seale of our constancy, and perseverance. In this blessed age, *Simeon* was thus dignified, admitted to this Epiphany, this manifestation of Christ. And, to be admitted to thy Epiphany, and manifestation of Christ in the Sacrament, thou must put off the yong man and put on the old. God, to whose Table thou art called, is represented as *Antiquus Dierum*, the ancient of Daies; and his Guests must be of mortified affections; He must be crucified to the world, that will receive him, that was crucified for the world; the lusts of youth, the voluptuousnesse of youth, the revengefulness of youth, must have a holy damp, and a religious stupidity shed upon
²²⁰ them, that come thither. Nay, it is not enough to bee suddenly old, to have sad, and mortified thoughts then; no, nor to be suddenly dead, to renounce the world then, that houre, that morning, but *quatríduani sitis*, you should have been dead four daies, as *Lazarus*; you should have passed an Examination, an accusation, a condemnation of your selves, divers daies before ye came to that Table. God was most glorified in the raising of *Lazarus*, when he was long dead, and putrified; God is most glorified in giving a resurrection to him, that hath been longest dead; that is, longest in the Contemplation of his owne sinfull and spirituall putrefaction. For, he that stinks
²³⁰ most in his owne, by true contrition, is the best perfume to Gods nostrils, and a conscience troubled in it selfe, is *Odor quietis*, as *Noahs* sacrifice was, a savor of rest to God.

[Dan. 7.9]

[Joh. 11.39]

[Gen. 8.21]

This assistance we have to the exaltation of our devotion, from that circumstance, that *Simeon* was an old man; we have another from another, that he was a Priest, and in that notion and capacity, the better fitted for this Epiphany, this Christmas, this Manifestation of Christ. We have not this neither in the letter of the story; no, nor so constantly in Tradition, that he was a Priest, as that he was an old man: But it is rooted in Antiquity too; In *Athanasius*, in St.
²⁴⁰ *Cyrill*, in *Epiphanius*, in others, who argue, and inferre it fairly and conveniently, out of some Priestly acts, which *Simeon* seemes to have done in the Temple, (as the taking of Christ in his armes, which

Sacerdos

belongs to the Priest, and the blessing of God, which is the Thanksgiving to God, in the behalfe of the congregation, and then the blessing of the people, in the behalfe of God, which are acts peculiar to the Priest.) Accepting him in that quality, a Priest, we consider, that as the King takes it worse in his houshold servants, then in his Subjects at large, if they goe not his wayes, so they who dwell in Gods house, whose livelihood growes out of the revenue of his Church,

²⁵⁰ and whose service lies within the walls of his Church, are most inexcusable, if they have not a continuall Epiphany, a continuall Manifestation of Christ: All men should looke towards God, but the Priest should never looke off from God. And, at the Sacrament every man is a Priest. I had rather that were not said, (which yet a very Reverend Divine sayes) That this *Simeon* might be *aliquis plebeius homo*, some ordinary common man, that was in the Temple at that time, when Christ was brought. He, who is of another sub-division, (though in the reformed Church too) collects piously, that God chose extraordinary men, to give testimony of his Sonne; *Nicodemus*

²⁶⁰ a great Magistrate, *Gamaliel* a great Doctor, *Iairus* a Ruler in the Synagogue, and this *Simeon*, in probability, pregnant enough, a Priest. But was that any great Addition to him, if hee were so? For holinesse, certainly it was; But for outward dignity, and respect, it was so too, amongst them. *In omni Natione, certum aliquod Nobilitatis argumentum*. Every Nation hath some particular way of ennobling, and some particular evidence, and declaration of Nobility: Armes for a great part, is that in *Spaine*; and Merchandize in some States in *Italy*; and learning in *France*, where besides the very many preferments by the Church, in which, some other Nation may be

²⁷⁰ equall to them, there are more preferments, by other wayes of learning, especially of Judicature, then in any other Nation. All Nations, sayes *Iosephus*, had some peculiar way, and amongst the Jews, sayes he, Priesthood was that way; A Priest was, even for civill priviledges, a Gentleman. Therefore hath the Apostle, not knighted, nor ennobled, but crowned every good soule, with that style, *Regale Sacerdotium*, That they are a Royall Priesthood; To be Royall without Priesthood, seemed not to him Dignity enough. Consider then, that to come to the Communion Table, is to take Orders; Every man should come to that Altar, as holy as the Priest, for there he is a

Calvin

Chemnicius

Josephus

[1 Pet. 2.9]

²⁸⁰ Priest: And, *Sacerdotem nemo agit, qui libenter aliud est, quam Sacerdos*: No man is truly a Priest, which is any thing else besides a Priest; that is, that entangles himselfe in any other businesse, so, as that that hinders his function in his Priesthood. No man comes to the Sacrament well, that is sorry hee is there; that is, whom the penalty of the law, or observation of neighbours, or any collaterall respect brings thither. There thou art a Priest, though thou beest but a lay-man at home; And then, no man that hath taken Orders, can deprive himselfe, or deuest his Orders, when he will: Thou art bound to continue in the same holinesse after, in which thou presentest thy selfe at that Table. As the sailes of a ship when they are spread and swolne, and the way that the ship makes, shewes me the winde, where it is, though the winde it selfe be an invisible thing; so thy actions to morrow, and the life that thou ledest all the yeare, will shew mee, with what minde thou camest to the Sacrament, to day, though onely God, and not I, can see thy minde. Live in remembrance, that thou wast a Priest to day; (for no man hath received Christ, that hath not sacrificed himself.) And live, as though thou wert a Priest still; and then I say, with *Sidonius Apollinaris, Malo Sacerdotalem virum, quam Sacerdotem*, I had rather have one man ²⁹⁰ that lives as a Priest should doe, then a hundred Priests that live not so. A worthy Receiver shall rise in Judgement against an unworthy Giver: Christ shall be the Sacrifice still, and thou the Priest, that camest but to receive, because thou hast sacrificed thy selfe; and he the *Iudas*, that pretended to be the Priest, because he hath betraid Christ to himselfe, and as much as lay in him, evacuated the Sacrament, and made it of none effect to thee.

It is farther added for his honour, and for his competency, and fitnessse for this Epiphany, to see his Saviour, that he was *Iustus*, a *just*, and *righteous man*. This is a legall Righteousnesse; a Righteousnesse, in which St. *Paul* sayes, he was unreprouchable; that is, in the sight of all the world. And this Righteousnesse, even this outward righteousnesse, he must bring with him that comes to this Epiphany, to this Manifestation, and Application of his Saviour, to him, in the Sacrament: It must stand well betweene him, and all the world. If thou bring thy gift to the Altar, sayes Christ, (if thou bring thy selfe to the Altar, sayes our case) and there remembrest that thy brother

Iustus
V. 25

Mat. 5.23

hath ought against thee, (it was ill done, not to remember it before; but if thou remember it then) Goe thy way, sayes Christ, first be reconciled to thy brother, and then come, and offer thy gift; that is, ³²⁰ offer thy selfe for that sacrifice: Better come a month after, with a cleare, then kneele it out then with a perplexed conscience. It is, If thy brother have ought against thee; how little soever: If thou have but scandalized him, though thou have not injured him, yet venture not upon this holy action, till thou have satisfied him. Thou maist be good; good so, as that thou hast intended no ill to him: He may be good too; good so, as that he wishes no ill to thee. And yet some negligence and remisnesse in thee, may have struck upon a weaknesse and a tendernes in him, so as that he may be come, to think uncharitably of thee; and though this uncharitableness be his fault, ³³⁰ and not thine, yet the negligence that occasioned it, was thine: Satisfie him; and that rectifies both; it redeemes thy negligence, it recovers his weaknesse. Till that be done, neither of you are fit for this holy action; God neither accepts that man, that is negligent of his actions, and cares not what others think, nor him that is over-ease to be scandalized, and mis-interpret actions, otherwise indifferent: For, to them who study not this righteousnesse, to stand upright in the good opinions of good men, as God saies, Why takest thou my word into thy mouth, so Christ shall say, to the shaking of that conscience, why takest thou my Body, and Bloud into thy hand?

Timoratus ³⁴⁰ This must be done; He must be just, righteous in the eyes of men; though more seeme to be implied in his other character, that he was *Timoratus*, which we translate Devout: In the former, his object was man, though godly men; here it is God himselfe: Man must be respected, but God especially. And this devotion is well placed in feare; for *Basis verbi est timor sanctus*, sayes St. *Augustine*; and it is excellently said, if this bee his meaning, That whatsoever I promise my selfe out of the word of God, yet the Basis upon which that promise stands, is my feare of God: If my feare of God fall, the word of God, so farre as it is a promise to me, falls to. *Tertullian* intends ³⁵⁰ the same thing, when he sayes, *fundamentum salutis timor*; Though I have a holy confidence of my salvation, yet the foundation of this confidence is a modest, and a tender, and a reverentiall feare, that I am not diligent enough in the performance of those conditions which

are required to the establishing of it; for this *Eulabeia*, which St. *Hierome* translates *Timoratum*, and we translate Devout, is a middle disposition between a Pharisaicall Superstition, and a negligent irreverence, and profanation of Gods Ordinance. I come not with this *Eulabeia*, with *Simeons* disposition, to my Epiphany, to my receiving of my Saviour, if I think that Bread, my God, and super-
³⁶⁰stitiously adore it, for that is Pharisaicall, and carnall; neither doe I bring that disposition thither, if I think God no otherwise present there, then in his own other Ordinances, and so refuse such postures, and actions of reverence, as are required to testifie outwardly mine inward devotion; for these may well consist together, I am sure I receive him effectually, when I looke upon his Mercy; I am afraid I doe not receive him worthily, when I look upon mine owne unworthinesse.

We cannot pursue this Anatomy of good old *Simeon*, this Just, and Devout Priest, so farre, as to shew you all his parts, and the use of
³⁷⁰them all, in particular. His example, and the characters that are upon him, are our Alphabet. I shall onely have time to name the rest of those characters; you must spell them, and put them into their syllables; you must forme them, and put them into their words; you must compose them, and put them into their Syntaxis, and sentences; that is, you must pursue the imitation, that when I have told you what he was, you may present your selves to God, such as he was. He was one that had the Holy Ghost upon him, saies that Story. The testimony given before, that he was *Iustus*, & *Timoratus*, righteous, and fearing God, was evidence enough, that the Holy Ghost
³⁸⁰was upon him. This addition is a testimony of a more particular presence, and operation of the Holy Ghost, in some certaine way; and the way is agreed by all, to be, *In dono Prophetiæ*, the Holy Ghost was upon him, in the spirit of Prophetie, so, as that he made him, at that time, a Prophet. Thou art a Prophet upon thy selfe, when thou comest to the Communion; Thou art able to foretell, and to pronounce upon thy selfe, what thou shalt be for ever; Vpon thy disposition then, thou maiest conclude thine eternall state; then thou knowest which part of St. *Pauls* distribution falls upon thee; whether that tribulation and anguish upon every soule of man, that
³⁹⁰doth evill; Or that, But glory, and honour, and peace to every man,

*Spiritus
sanctus*

Rom. 2.9

that worketh good. Thou art this Prophet; silence not this Prophet; doe not chide thy conscience for chiding thee; Stone not this Prophet; doe not petrifie, and harden thy conscience against these holy suggestions: Say not with *Ahab* to the Prophet, Hast thou found me out, O mine enemy? when an unrepented sinne comes to thy memory then, be not thou sorry that thou remembrest it then, nor doe not say, I would this sin had not troubled me now, I would I had not remembred it till to morrow; For, in that action, first, *in Thesi*, for the Rule, thou art a Preacher to thy selfe, and thou hast thy Text

[1 Kings
21.20]

1 Cor. 11.29

⁴⁰⁰ in St. Paul, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe*; And then *in Hypothesi*, for the application to the particular case, thou art a Prophet to thy selfe; Thou that knowest in thy selfe, what thou doest then, canst say to thy selfe, what thou shalt suffer after, if thou doe ill.

Expectavit

There are more Elements in the making up of this man; many more. He waited, saies his story; He gave God his leisure. *Simeon* had informed himselfe, out of *Daniel*, and the other Prophets, that the time of the Messias comming was neare: As *Daniel* had informed himselfe out of *Ieremy*, and the other Prophets, that the time of the

⁴¹⁰ Deliverance from Babylon, was neare: Both waited patiently, and yet both prayed for the accelerating of that, which they waited for; *Daniel* for the Deliverance, *Simeon* for the Epiphany. Those consist well enough, patiently to attend Gods time, and yet earnestly to sollicite the hastning of that time; for that time is Gods time, to which, our prayers have brought God; as that price was Gods price for *Sodome*, to which *Abrahams* solicitation brought God, and not the first fifty. That Prophet that sayes, *Woe unto him that striveth with his Maker*, that is, that presses God before his time, saies also, for all that, *Oh that thou wouldest rent the heavens, and come downe*.

Esay. 45.9

Esay. 64.1

⁴²⁰ When thou comdest to this seale of thy peace, the Sacrament, pray that God will give thee that light, that may direct and establish thee, in necessary and fundamentall things; that is, the light of faith to see, that the Body and Bloud of Christ, is applied to thee, in that action; But for the manner, how the Body and Bloud of Christ is there, wait his leisure, if he have not yet manifested that to thee: Grieve not at that, wonder not at that, presse not for that; for hee hath not manifested that, not the way, not the manner of his presence

in the Sacrament, to the Church. A peremptory prejudice upon other mens opinions, that no opinion but thine can be true, in the doctrine
⁴³⁰ of the Sacrament, and an uncharitable condemning of other men, or other Churches that may be of another perswasion then thou art, in the matter of the Sacrament, may frustrate and disappoint thee of all that benefit, which thou mightst have, by an humble receiving thereof, if thou wouldest exercise thy faith onely, here, and leave thy passion at home, and referre thy reason, and disputation to the Schoole.

He waited, saies the story; And he waited for the consolation of Israel. It is not an appropriating of hopes, or possessions of those hopes, to himselfe; but a charitable desire, of a communication of
⁴⁴⁰ this consolation, upon all the Israel of God. Therefore is the Sacrament a Communion; Therefore is the Church, which is built of us, *Built of lively stones*: And in such buildings, as stones doe, *Vnusquisque portat alterum, & portatur ab altero*: Every stone is supported by another, and supports another. As thou wouldest be well interpreted by others, interpret others well; and, as when thou comest to heaven, the joy, and the glory of every soule, shall bee thy glory, and thy joy; so when thou comest to the porch of the Triumphant Church, the doore of heaven, the Communion table, desire that that joy, which thou feelest in thy soule then, may then be communicated
⁴⁵⁰ to every communicant there.

To this purpose, to testifie his devotion to the communion of Saints, *Simeon* came into the Temple, saies the story; to doe a holy worke, in a holy place. When we say, that God is no acceptor of persons, we doe not meane, but that they which are within his Covenant, and they that have preserved the seales of his grace, are more acceptable to him, then they which are not, or have not. When we say, that God is not tied to places, we must not meane, but that God is otherwise present, and workes otherwise, in places consecrated to his service, then in every prophane place. When I pray in my
⁴⁶⁰ chamber, I build a Temple there, that houre; And, that minute, when I cast out a prayer, in the street, I build a Temple there; And when my soule prayes without any voyce, my very body is then a Temple: And God, who knowes what I am doing in these actions, erecting these Temples, he comes to them, and prospers, and blesses

Israel

1 Pet. 2.5
 Gregor.

Templum

my devotions; and shall not I come to his Temple, where he is alwaies resident? My chamber were no Temple, my body were no Temple, except God came to it; but whether I come hither, or no, this will be Gods Temple: I may lose by my absence; He gaines nothing by my comming. He that hath a cause to be heard, will not
⁴⁷⁰ goe to Smithfield, nor he that hath cattaile to buy or sell, to Westminster; He that hath bargaines to make, or newes to tell, should not come to doe that at Church; nor he that hath prayers to make, walke in the fields for his devotions. If I have a great friend, though in cases of necessity, as sicknesse, or other restraints, hee will vouchsafe to visit me, yet I must make my suits to him at home, at his owne house. In cases of necessity, Christ in the Sacrament, vouchsafes to come home to me; And the Court is where the King is; his blessings are with his Ordinances, wheresoever: But the place to which he hath invited me, is his house. Hee that made the great
⁴⁸⁰ Supper in the Gospel, called in new guests; but he sent out no meat to them, who had been invited, and might have come, and came not. Chamber-prayers, single, or with your family, Chamber-Sermons, Sermons read over there; and Chamber-Sacraments, administred in necessity there, are blessed assistants, and supplements; they are as the almes at the gate, but the feast is within; they are as a cock of water without, but the Cistern is within; *habenti dabitur*; he that hath a handfull of devotion at home, shall have his devotion multiplied to a Gomer here; for when he is become a part of the Congregation, he is joynt-tenant with them, and the devotion of all the
⁴⁹⁰ Congregation, and the blessings upon all the Congregation, are his blessings, and his devotions.

[Mat. 13.12]

In Spiritu

He came to a holy place, and he came by a holy motion, by the Spirit, saies his Evidence, without holinesse, no man shall see God; not so well, without holinesse of the place; but not there neither, if he trust onely to the holinesse of the place, and bring no holinesse with him. Betweene that fearefull occasion of comming to Church, which S. *Augustine* confesses and laments, That they came to make wanton bargaines with their eyes, and met there, because they could meet no where else; and that more fearfull occasion of comming,
⁵⁰⁰ when they come onely to elude the Law, and proceeding in their treacherous and traiterous religion in their heart, and yet communi-

cating with us, draw God himselfe into their conspiracies, and to mocke us, make a mocke of God, and his religion too: betweene these two, this licentious comming, and this treacherous comming, there are many commings to Church, commings for company, for observation, for musique: And all these indispositions are ill at prayers; there they are unwholesome, but at the Sacrament, deadly: He that brings any collaterall respect to prayers, looses the benefit of the prayers of the Congregation; and he that brings that to a Sermon,
⁵¹⁰ looses the blessing of Gods ordinance in that Sermon; hee heares but the Logique, or the Retorique, or the Ethique, or the poetry of the Sermon, but the Sermon of the Sermon he heares not; but he that brings this disposition to the Sacrament, ends not in the losse of a benefit, but he acquires, and procures his owne damnation.

All that we consider in *Simeon*, and apply from *Simeon*, to a worthy receiver of the Sacrament, is how he was fitted to depart in peace. All those peeces, which we have named, conduce to that: but all those are collected into that one, which remaines yet, *Viderunt Oculi*, that his eyes had seene that salvation; for that was the accomplishment and fulfilling of Gods Word, *According to thy word*; All
⁵²⁰ that God had said, should be done, was done; for, as it is said, *v. 26*. It was revealed unto him, by the holy Ghost, that hee should not see death, before he had seene the Lords Christ, and now his eyes had seene that Salvation. *Abraham* saw this before; but, but with the eye of faith; and yet rejoyced to see it so, he was glad even of that. *Simeon* saw it before this time; then, when he was illustrated with that Revelation, he saw it; but, but with the eye of hope; of such hope *Abraham* had no such ground; no particular hope, no promise, that hee should see the Messiah in his time; *Simeon* had, and yet he
⁵³⁰ waited, he attended Gods leasure; But hope defer'd maketh the heart sick, (saies *Solomon*) but when the desire comes, it is a tree of life. His desire was come; he saw his salvation. Perchance not so, as *S. Cyprian* seemes to take it, That till this time *Simeon* was blinde, and upon this presentation of Christ in the Temple, came to his sight againe, and so saw this Salvation: for, I thinke, no one Author, but *S. Cyprian*, saies so, that *Simeon* was blinde till now, and now restored to sight; And I may ease *S. Cyprian* too, of that singularity; for it is enough, and abundantly evident, that that book in which

*Viderunt
oculi*

[Joh. 8.56]

Prov. 13.12

that is said (which is, *Altercatio Iasonis & papisci de Messia*) cannot
⁵⁴⁰ possibly be S. Cyprians. But with his bodily eyes, open to other objects before, he saw the Lords Salvation, and his Salvation; the Lords, as it came from the Lord, and his, as it was appliable to him. He saw it, according to his word; that is, so far, as God had promised, he should see it. He saw not, how, that God, which was in this Child, and which was this child, was the Son of God; The manner of that eternall Generation he saw not. He saw not how this Son of God became man in a Virgins womb, whom no man knew; The manner of this Incarnation he saw not: for this eternall Generation, and this miraculous Incarnation, fell not within that *Secundùm verbum*, ac-
⁵⁵⁰ cording to thy Word; God had promised *Simeon* nothing concerning those mysteries: But *Christum Domini*, the Lords Salvation, and his Salvation, that is, the person who was all that (which was all, that was within the word, and the promise) *Simeon* saw, and saw with bodily eyes. Beloved, in the blessed, and glorious, and mysterious Sacrament of the Body and Blood of Christ Jesus, thou seest *Christum Domini*, the Lords Salvation, and thy Salvation, and that, thus far with bodily eyes; That Bread which thou seest after the Consecration, is not the same bread, which was presented before; not that it is Transubstantiated to another substance, for it is bread
⁵⁶⁰ still, (which is the hereticall Riddle of the Roman Church, and Satans sophistry, to dishonour miracles, by the assiduity and frequency, and multiplicity of them) but that it is severed, and appropriated by God, in that Ordinance to another use; It is other Bread, so, as a Judge is another man, upon the bench, then he is at home, in his owne house. In the Roman Church, they multiply, and extend miracles, til the miracle it selfe crack, and become none, but vanish into nothing, as boyes bubbles, (which were but bubbles before, at best) by an overblowing become nothing: Nay they constitute such miracles, as do not onely destroy the nature of the miracle, but
⁵⁷⁰ destroy him, that should doe that miracle, even God himselfe: for, nothing proceeds farther to the destroying of God, then to make God do contradictory things; for, contradictions have falsehood, and so imply impotency, and infirmity in God. There cannot be a deeper Atheisme, then to impute contradictions to God; neither doth any one thing so overcharge God with contradictions, as the Transubstantia-

tion of the Roman Church. There must be a Body there, and yet no where; In no place, and yet in every place, where there is a consecration. The Bread and the Wine must nourish the body, nay, the bread and the wine may poyson a body, and yet there is no bread, nor wine
⁵⁸⁰ there. They multiply miracles, and they give not over, till they make God unable to doe a miracle, till they make him a contradictory, that is, an impotent God. And therefore *Luther* inferres well, that since miracles are so easie and cheape, and obvious to them, as they have induced a miraculous transubstantiation, they might have done well to have procured one miracle more, a trans-accidentation, that since the substance is changed, the accidents might have beene changed too; and since there is no bread, there might be no demensions, no colour, no nourishing, no other qualities of bread neither; for, these remaining, there is rather an annihilation of God, in making him no
⁵⁹⁰ God by being a contradictory God, then an annihilation of the Bread, by making that, which was formerly bread, God himselfe, by that way of Transubstantiation.

But yet, though this bread be not so transubstantiated, we refuse not the words of the Fathers, in which they have expressed themselves in this Mystery: Not *Irenæus* his *est corpus*, that that bread is his body now; Not *Tertullians* *fecit corpus*, that that bread is made his body, which was not so before; Not *S. Cyprians* *mutatus*, that that bread is changed; Not *Damascens* *supernaturaliter mutatus*, that that bread is not only changed so in the use, as when at the Kings table certain
⁶⁰⁰ portions of bread are made bread of Essay, to passe over every dish, whether for safety or for Majesty; not only so civilly changed, but changed supernaturally; no nor *Theophylacts* *transformatus est*; (which seemes to be the word that goes farthest of all) for this transforming, cannot be intended of the outward form and fashion, for that is not changed; but be it of that internall form, which is the very essence and nature of the bread, so it is transformed, so the bread hath received a new form, a new essence, a new nature, because whereas the nature of bread is but to nourish the body, the nature of this bread now, is to nourish the soule. And therefore, *Cum non dubitavit*
⁶¹⁰ *Dominus dicere, hoc est corpus meum, cum signum daret corporis*, Since Christ forbore not to say, This is my body, when he gave the sign of his body, why should we forbear to say of that bread, this is

August.

Christs body, which is the Sacrament of his body. You would have said at noone, this light is the Sun, and you will say now, this light is the Candle; That light was not the Sun, this light is not the Candle, but it is that portion of aire which the Sun did then, and which the Candle doth now enlighten. We say the Sacramentall bread is the body of Christ, because God hath shed his Ordinance upon it, and made it of another nature in the use, though not in the substance;

- ⁶²⁰ Almost 600. years agoe, the Romane Church made *Berengarius* sweare, *sensualiter tangitur, frangitur, teritur corpus Christi*, That the body of Christ was sensibly handled, and broken, and chewed. They are ashamed of that now, and have mollified it with many modifications; and God knowes whether 100. yeares hence they will not bee as much ashamed of their Transubstantiation, and see as much unnaturall absurdity in their Trent Canon, or Lateran Canon, as they doe in *Berengarius* oath. As they that deny the body of Christ to be in the Sacrament, lose their footing in departing from their ground, the expresse Scriptures; so they that will assign a particular manner, how
- ⁶³⁰ that body is there, have no footing, no ground at all, no Scripture to Anchor upon: And so, diving in a bottomlesse sea, they poppe sometimes above water to take breath, to appeare to say something, and then snatch at a loose preposition, that swims upon the face of the waters; and so the Roman Church hath caught a *Trans*, and others a *Con*, and a *Sub*, and an *In*, and varied their poetry into a Transubstantiation, and a Consubstantiation, and the rest, and rymed themselves beyond reason, into absurdities, and heresies, and by a young figure of *similiter cadens*, they are fallen alike into error, though the errors that they are fallen into, be not of a like nature, nor danger.
- ⁶⁴⁰ We offer to goe no farther, then according to his Word; In the Sacrament our eyes see his salvation, according to that, so far, as that hath manifested unto us, and in that light wee depart in peace, without scruple in our owne, without offence to other mens consciences.

2 Part

Having thus scene *Simeon* in these his Dimensions, with these holy impressions, these blessed characters upon him; first, ¹A man in a reverend age, and then, ²In a holy function and calling, and with that, ³Righteous in the eyes of men, and withall, ⁴Devout in the eyes of God, ⁵And made a Prophet upon himselfe by the holy Ghost, ⁶still wayting Gods time, and his leasure, ⁷And in that, desiring that his

⁶⁵⁰ joy might be spread upon the whole Israel of God, ⁸Frequenting holy places, the Temple, ⁹And that upon holy motions, and there, ¹⁰seeing the salvation of the Lord, that is, Discerning the application of salvation in the Ordinances of the Church, ¹¹And lastly, contenting himselfe with so much therein, as was according to his word, and not inquiring farther then God had beene pleased to reveale; and having reflected all these severall beames upon every worthy Receiver of the Sacrament, the whole Quire of such worthy receivers may joyne with *Simeon* in this Antiphon, *Nunc Dimittis, Lord now lettest thou thy servant depart in peace, &c.* S. *Ambrose* reades not this place as we ⁶⁶⁰ doe, *Nunc dimittis*, but *Nunc dimitte*; not, Lord thou doest so, but, Lord doe so; and so he gives it the forme of a prayer; and implyes not only a patience, and a contentednesse, but a desire, and an ambition that he might die; at least such an indifferency, and equanimity as *Israel* had, when he had seen *Ioseph*, Now let me die, since I have seen thy face; after he had seen his face, the next face that he desired to see, was the face of God. For, howsoever there may bee some disorder, some irregularity, in S. *Pauls Anathema pro fratribus*, that he desired to be separated from Christ, rather then his brethren should, (that may scarce be drawn into consequence, or made a wish for us ⁶⁷⁰ to imitate) yet to S. *Pauls Cupio dissolvi*, to an expresse, and to a deliberate desire, to be dissolved here, and to be united to Christ in heaven, (still with a primary relation to the glory of God, and a reservation of the will of God) a godly, a rectified and a well-disposed man may safely come. And so, (I know not upon what grounds) *Nicephorus* sayes, *Simeon* did wish, and had his wish; he prayed that he might die, and actually he did die then. Neither can a man at any time be fitter to make and obtain this wish, then when his eyes have seen his salvation in the Sacrament. At least, make this an argument of your having beene worthy receivers thereof, that you are ⁶⁸⁰ in *Æquilibrio*, in an evennesse, in an indifferency, in an equanimity, whether ye die this night or no. For, howsoever S. *Ambrose* seem to make it a direct prayer, that he might die, he intends but such an equanimity, such an indifferency; *Quasi servus non refugit vitæ obsequium, & quasi sapiens lucrum mortis amplectitur*, sayes that Father; *Simeon* is so good a servant, as that he is content to serve his old master still, in his old place, in this world, but yet, he is so good

Gen. 46.30

a husband too, as that hee sees what a gainer he might be, if he might be made free by death. If thou desire not death, (that is the case of very few, to doe so in a rectified conscience, and without distemper) ⁶⁹⁰ if thou beest not equally disposed towards death (that should be the case of all; and yet we are far from condemning all that are not come to that equanimity) yet if thou now feare death inordinately, I should feare that thine eyes have not seen thy salvation to day; who can feare the darknesse of death, that hath had the light of this world, and of the next too? who can feare death this night, that hath had the Lord of life in his hand to day? It is a question of consternation, a question that should strike him, that should answer it, dumb (as Christs question, *Amice, quomodo intrasti? Friend, how camest in hither?* did him to whom that was said) which *Origen* asks in this case, When ⁷⁰⁰ wilt thou dare to goe out of this world, if thou dardest not goe now, when Christ Jesus hath taken thee by the hand to leade thee out?

In pace

This then is truly to depart in peace, by the Gospell of peace, to the God of peace. My body is my prison; and I would be so obedient to the Law, as not to break prison; I would not hasten my death by starving, or macerating this body: But if this prison be burnt down by continuall feavers, or blowen down with continuall vapours, would any man be so in love with that ground upon which that prison stood, as to desire rather to stay there, then to go home? Our prisons are fallen, our bodies are dead to many former uses; Our ⁷¹⁰ palate dead in a tastlesnesse; Our stomach dead in an indigestible-nesse; our feete dead in a lamenesse, and our invention in a dulnesse, and our memory in a forgetfulnesse; and yet, as a man that should love the ground, where his prison stood, we love this clay, that was a body in the dayes of our youth, and but our prison then, when it was at best; wee abhorre the graves of our bodies; and the body, which, in the best vigour thereof, was but the grave of the soule, we over-love. *Pharaohs* Butler, and his Baker went both out of prison in a day; and in both cases, *Ioseph*, in the interpretation of their dreames, calls that, (their very discharge out of prison) a lifting up of their heads, ⁷²⁰ a kinde of preferment: Death raises every man alike, so far, as that it delivers every man from his prison, from the incumbrances of this body: both Baker and Butler were delivered of their prison; but they passed into divers states after, one to the restitution of his place, the

Gen. 40

[Luke
12.20]

other to an ignominious execution. Of thy prison thou shalt be delivered whether thou wilt or no; thou must die; Foole, this night thy soule may be taken from thee; and then, what thou shalt be to morrow, prophecy upon thy selfe, by that which thou hast done to day; If thou didst depart from that Table in peace, thou canst depart from this world in peace. And the peace of that Table is, to come to it *in*
⁷³⁰ *pace desiderii*, with a contented minde, and with an enjoying of those temporall blessings which thou hast, without macerating thy self, without usurping upon others, without murmuring at God; And to be at that Table, *in pace cogitationum*, in the peace of the Church, without the spirit of contradiction, or inquisition, without uncharitableness towards others, without curiosity in thy selfe: And then to come from that Table *in pace domestica*, with a bosome peace, in thine own Conscience, in that seale of thy reconciliation, in that Sacrament; that so, riding at that Anchor, and in that calme, whether
⁷⁴⁰ God enlarge thy voyage, by enlarging thy life, or put thee into the harbour, by the breath, by the breathlesnesse of Death, either way, East or West, thou maist depart in peace, according to his word, that is, as he shall be pleased to manifest his pleasure upon thee.

Number 12.

*The fourth of my Prebend Sermons upon my
five Psalmes: Preached at S. Pauls,
28. Ianuary, 1626. [1626/7]*

PSAL. 65.5. BY TERRIBLE THINGS IN RIGHT-
EOUSNESSE WILT THOU ANSWER US, O GOD
OF OUR SALVATION; WHO ART THE
CONFIDENCE OF ALL THE ENDS OF THE
EARTH, AND OF THEM THAT ARE A FAR
OFF, UPON THE SEA.

1 Cor. 1.21

GOD MAKES nothing of nothing now; God eased himselfe of that incomprehensible worke, and ended it in the first Sabbath. But God makes great things of little still; And in that kinde hee works most upon the Sabbath; when by the foolishnesse of Preaching hee infatuates the wisdom of the world, and by the word, in the mouth of a weake man, he enfeebles the power of sinne, and Satan in the world, and by but so much breath as blows out an houre-glasse, gathers three thousand soules at a Sermon, and five thousand soules at a Sermon, as upon *Peters* preaching, in the second, and in¹⁰ the fourth of the Acts. And this worke of his, to make much of little, and to doe much by little, is most properly a Miracle. For, the Creation, (which was a production of all out of nothing) was not properly a miracle: A miracle is a thing done against nature; when something in the course of nature resists that worke, then that worke is a miracle; But in the Creation, there was no reluctance, no resistance, no nature, nothing to resist. But to doe great works by small meanes,

to bring men to heaven by Preaching in the Church, this is a miracle. When Christ intended a miraculous feeding of a great multitude, he askt, *Quot panes habetis?* First hee would know, how many loaves
²⁰ they had; and when hee found that they had some, though they were but five, he multiplied them, to a sufficiency for five thousand persons. This Psalme is one of my five loaves, which I bring; One of those five Psalms, which by the Institution of our Ancestors in this Church, are made mine, appropriated especially to my daily meditation, as there are five other Psalmes to every other person of our Church. And, by so poore meanes as this, (my speaking) his Blessing upon his Ordinance may multiply to the advancement, and furtherance of all your salvations. He multiplies now, farther then in those loaves; not onely to feed you all, (as he did all that multitude) but to feed you all three
³⁰ meales.

Mark 6.38

In this Psalme (and especially in this Text) God satisfies you with this threefold knowledge: First, what he hath done for man, in the light and law of nature; Then, how much more he had done for his chosen people, the Jewes, in affording them a law; And lastly, what he had reserved for man after, in the establishing of the Christian Church. The first, (in this Metaphore, and miracle of feeding) works as a break-fast; for though there bee not a full meale, there is something to stay the stomach, in the light of nature. The second, that which God did for the Jewes in their Law, and Sacrifices, and Types,
⁴⁰ and Ceremonies, is as that Dinner, which was spoken of in the Gospel, which was plentifully prepared, but prepared for some certaine guests, that were bidden, and no more; Better meanes then were in nature, they had in the law, but yet onely appropriated to them that were bidden, to that Nation, and no more. But in the third meale, Gods plentifull refection in the Christian Church, and meanes of salvation there; first, Christ comes in the visitation of his Spirit, (*Behold I come, and knock, and will sup with him*) (Hee sups with us, in the private visitation of his Spirit) And then, (as it is added there) hee invites us to sup with him, hee calls us home to his house,
⁵⁰ and there makes us partakers of his blessed Sacraments; And by those meanes we are brought at last to that blessednesse, which he proclaimes, (*Blessed are all they which are called to the marriage Supper of the Lambe*) in the Kingdome of heaven. For all these three meales,

Revel. 3.20

Revel. 19.9

wee say Grace in this Text, (*By terrible things, in righteousness, wilt thou answer us, O God of our salvation*) for all these wayes of coming to the knowledge and worship of God, we blesse God in this Text, (*Thou are the confidence of all the ends of the Earth, and of them that are a farre off, upon the Sea.*)

The consideration of the meanes of salvation, afforded by God to
 60 the Jewes in their law, inanimates the whole Psalme, and is transfused thorow every part thereof; and so, it falls upon this Verse too, as it doth upon all the rest; And then, for that, that God had done before in nature, and for all, is in the later part of this Verse, (*Who art the confidence of all the ends of the Earth, and of them that are a farre off, upon the Sea*) And lastly, that that hee hath reserved for the Christian Church, God hath centred, and embowelled in the wombe and bosome of the Text, in that compellation, (*O God of our salvation*) for there the word *salvation*, is rooted in *Iashang*, which *Iashang* is the very Name of *Jesus*, the foundation, and the whole building of
 70 the Christian Church. So then our three parts will bee these; What God hath done in Nature, what in the Law, what in the Gospel. And, when in our Order wee shall come to that last part, which is that, that we drive all to, (The advantage which wee have in the Gospel, above Nature, and the Law) wee shall then propose, and stop upon the Holy Ghosts manner of expressing it in this place, (*By terrible things in righteousness wilt thou answer us, O God of our salvation*) But first, look we a little into the other two, Nature, and Law.

1 Part.

Natura

First then, the last words settle us upon our first consideration, What God hath done for man in Nature, *Hee is the confidence of*
 80 *all the ends of the earth, and of them that are a far off, upon the Sea*, that is, of all the world, all places, all persons in the world; All, at all times, every where, have Declarations enow of his power, Demonstrations enow of his Goodnesse, to confide in him, to rely upon him. The Holy Ghost seemes to have delighted in the Metaphore of *Building*. I know no figurative speech so often iterated in the Scriptures, as the name of a *House*; Heaven and Earth are called by that name, and wee, who being upon earth, have our conversation in heaven, are called so too, (*Christ hath a House, which House wee are*) And as God builds his House, (*The Lord builds up Ierusalem*, saith *David*)
 90 so hee furnishes it, he plants Vineyards, Gardens, and Orchards about

Phil. 3.20

Heb. 3.6

Psal. 147.2

it, He layes out a way to it, (*Christ is the way*) He opens a gate into it, (*Christ is the gate*) And when hee hath done all this, (built his house, furnished it, planted about it, made it accessible, and opened the gate) then hee keepes house, as well as builds a house, he feeds us, and feasts us in his house, as well as he lodges us, and places us in it. And as Christ professes what his owne Diet was, what he fed upon, (*My meat is to doe the will of my Father*) so our meat is to know the will of the Father; Every man, even in nature, hath that appetite, that desire, to know God. And therefore if God have made
¹⁰⁰ any man, and not given him meanes to know him, he is but a good Builder, he is no good Housekeeper, He gives him lodging, but he gives him no meat; But *the eyes of all wait upon thee, and thou givest them their meat in due season. All,* (not onely we) wait upon God; and he gives them *Their* meat, though not our meat, (The Word and the Sacraments) yet *Their* meat, such as they are able to digest and endue. Even in nature, *He is the confidence of all the ends of the earth, and of them that are a far off, upon the Sea.* That is his daily bread, which even the naturall man begs at Gods hand, and God affords it him.

Ioh. 14.6
 Matt. 7.13

Ioh. 10.7

Ioh. 4.34

Psal. 145.15

¹¹⁰ The most precious and costly dishes are alwaies reserved for the last services, but yet there is wholesome meat before too. The cleare light is in the Gospel, but there is light in Nature too. At the last Supper, (the Supper of the Lambe in Heaven) there is no bill of fare, there are no particular dishes named there. It is impossible to tell us what we shall feed upon, what we shall be feasted with, at the Marriage Supper of the Lamb; Our way of knowing God there cannot be expressed. At that Supper of the Lambe, which is here, here in our way homewards, that is, in the Sacramentall Supper of the Lambe, it is very hard to tell, what we feed upon; How that meat is dressed, how
¹²⁰ the Body and Blood of Christ is received by us, at that Supper, in that Sacrament, is hard to be expressed, hard to be conceived, for the way and manner thereof. So also in the former meale, that which we have called the Dinner, which is The knowledge which the Jews had in the Law, it was not easie to distinguish the taste, and the nature of every dish, and to finde the signification in every Type, and in every Ceremony. There are some difficulties (if curious men take the matter in hand, and be too inquisitive) even in the Gospel; more in the

Revel. 19.9

Psal. 63.5
[6, F, as
in Vulg.]
81.16

Law; most of all in Nature. But yet, even in this first refection, this first meale, that God sets before man, (which is our knowledge of
¹³⁰ God in Nature) because wee are then in Gods House, (all this World, and the next make God but one House) though God doe not give *Marrow and fatnesse*, (as *David* speaks) though he doe not *feed them with the fat of the wheat, nor satisfie them with honey out of the Rock*, (for the Gospel is the honey, and Christ is the Rock) yet, even in Nature, hee gives sufficient meanes to know him, though they come to neither of the other Meales, neither to the Jews Dinner, The benefit of the Law, nor to the Christians Supper, either when they feed upon the Lamb in the Sacrament, or when they feed with the Lamb in the possession and fruition of Heaven.

¹⁴⁰ Though therefore the Septuagint, in their Translation of the Psalms, have, in the Title of this Psalme, added this, *A Psalme of Ieremy and Ezekiel, when they were departing out of the Captivity of Babylon*, intimating therein, that it is a Psalme made in contemplation of that blessed place which we are to go to, (as, literally, it was of their happie state in their restitution from Babylon to Jerusalem) And though the ancient Church, by appropriating this Psalme to the office of the dead, to the service at Burials, intimate also, that this Psalme is intended of that fulnesse of knowledge, and Joy, and Glory, which they have that are departed in the Lord, yet the Holy Ghost
¹⁵⁰ stops, as upon the way, before we come thither, and, since we must lie in an Inne, that is, Lodge in this World, he enables the World to entertaine us, as well as to lodge us, and hath provided, that the World, the very world it selfe, (before wee consider the Law in the World, or the Church in the World, or Glory in the next World) This very World, that is, Nature, and no more, should give such an universall light of the knowledge of God, as that he should bee *The confidence of all the ends of the Earth, and of them that are a farre off upon the Sea*.

And therefore as men that come to great places, and preferments,
¹⁶⁰ when they have entred by a faire and wide gate of Honour, but yet are laid downe upon hard beds of trouble and anxiety in those places, (for, when the body seemes in the sight of men, to go on in an easie amble, the minde is every day (if not all day) in a shrewd and diseasefull trot) As those men will sometimes say, It was better with me,

when I was in a lower place, and fortune, and will remember, being Bishops, the pleasures they had when they were Schoole-boys, and yet, for all this, intermit not their thankfulness to God, who hath raised them to that height, and those meanes of glorifying him: so, howsoever we abound with joy and thankfulness, for these gracious
¹⁷⁰ and glorious Illustrations of the Law, and the Gospel, and beames of future Glory, which we have in the Christian Church, Let us reflect often upon our beginning, upon the consideration of Gods first benefits, which he hath given to us all in Nature, *That light, by which he enlighteneth every man that commeth into the World*, That he hath given us a reasonable soule capable of grace, here, (that, he hath denied no man, and no other creature hath that) That he hath given us an immortal soul capable of glory hereafter, (and that, that immortality he hath denied no man, and no other creature hath that.) Consider we alwaies the grace of God, to be the Sun it selfe, but the
¹⁸⁰ nature of man, and his naturall faculties to be the Sphear, in which that Sun, that Grace moves. Consider we the Grace of God to be the soule it self, but the naturall faculties of man, to be as a body, which ministers Organs for that soule, that Grace to worke by. That so, as how much soever I feare the hand of a mighty man, that strikes, yet I have a more immediate feare of the sword he strikes with; So, though I impute justly my sins, and my feares of judgements for them, to Gods withdrawing, or to my neglecting his grace, yet I looke also upon that which is next me, Nature, and naturall light, and naturall faculties, and that I consider how I use to use them; whether
¹⁹⁰ I be as watchfull upon my tongue, that that minister no tentation to others, and upon mine eye, that that receive no tentation from others, as by the light of Nature, I might, and as some morall Men, without addition of particular Grace, have done. That so, first for my selfe, I be not apt to lay any thing upon God, and to say, that hee starved me, though he should not bid me to the Jews dinner, in giving me the light of the Law, nor bid me to the Christians Supper, in giving me the light of the Gospell, because he hath given me a competent refec-tion even in Nature. And then, that for others, I may first say with the Apostle, *That they are without excuse, who doe not see the*
²⁰⁰ *invisible God, in the visible Creature*, and may say also with him, *O altitudo!* The wayes of the Lord are past my finding out; And there-

Iohn 1.9

Rom. 1.20

11.33

fore to those, who doe open their eyes to that light of Nature, in the best exaltation thereof, God does not hide himselfe, though he have not manifested to me, by what way he manifests himselfe to them. For, God disappoints none, and he is *The confidence of all the ends of the Earth, and of them who are a farre off upon the Sea.*

Psal. 37.5

Commit thy way unto the Lord, sayes *David*; And he sayes more, then our Translation seemes to expresse; The margin hath expressed it; for, according to the Originall word, *Galal*, it is in the Margin, not

²¹⁰ *Commit*, but *Roll thy way upon the Lord*; which may very well imply, and intend this precept, Carry thy Rolling trench up to God, and gather upon him; As *Abraham*, when he beat the price with God for Sodom, from fifty, to ten, rolled his Petition upon God, so roll thy wayes upon him, come up to him in a thankfull acknowledgement, what he hath done for thee, in the Gospel, in the Law, and in Nature; And then, as *Tertullian* sayes of publike Prayers, *Obsidemus Deum*, In the Prayers of the Congregation wee besiege God, So this way wee entrench our selves before God, so, as that nothing can beat us out of our trenches; for, if all the Canons of the Church beat upon me, so

²²⁰ that I be by Excommunication removed from the assistances of the Church, (though I be inexcusable, if I labour not my Reconciliation, and my Absolution) yet, before that be effected, I am still in my first trench, still I am a man, still I have a soule capable of Grace, still I have the light of Nature, and some presence of God in that; though I be attenuated, I am not annihilated, though by my former abuses of Gods graces, and my contumacy, I be cast back to the ends of the earth, and a far off upon the Sea, yet even there, God is the confidence of all them; As long as I consider that I have such a soule, capable of Grace and Glory, I cannot despaire.

Gen. 18.23

²³⁰ Thus Nature makes Pearls, Thus Grace makes Saints. A drop of dew hardens, and then another drop fals, and spreads it selfe, and cloathes that former drop, and then another, and another, and becomes so many shels and films that invest that first seminall drop, and so (they say) there is a pearle in Nature. A good soule takes first Gods first drop into his consideration, what he hath shed upon him in Nature, and then his second coate, what in the Law, and successively his other manifold graces, as so many shels, and films, in the Christian Church, and so we are sure, there is a Saint.

Roll thy wayes upon God; And (as it followes in the same verse)
²⁴⁰ *Spera in eo, & ipse faciet*; we translate it, *Trust in him, and he shall bring it to passe*; Begin at *Alpha*, and hee shall bring it to *Omega*: Consider thy selfe but in the state of Hope, (for the state of Nature is but a state of Hope, a state of Capableness; In Nature wee have the capacity of Grace, but not Grace in possession, in Nature) *Et ipse faciet*, sayes that Text, God shall doe, God shall work; There is no more in the Originall but so, *Ipse faciet*; Not God shall doe it, or doe this, or doe that, but doe all; doe but consider that God hath done something for thee, and he shall doe all, for, *He is the confidence of all the ends of the earth, and of them that are a farre off upon the Sea*.
²⁵⁰ Here is a new Mathematiques; without change of Elevation, or parallax, I that live in this Climate, and stand under this Meridian, looke up and fixe my self upon God, And they that are under my feete, looke up to that place, which is above them, And as divers, as contrary as our places are, we all fixe at once upon one God, and meet in one Center; but we doe not so upon one Sunne, nor upon one constellation, or configuration in the Heavens; when we see it, those Antipodes doe not; but they, and we see God at once. How various formes of Religion soever passe us through divers wayes, yet by the very light and power of Nature, we meet in one God; and for so
²⁶⁰ much, as may make God accessible to us, and make us inexcusable towards him, there is light enough in this dawning of the day, refec-tion enough in this first meale, The knowledge of God, which we have in Nature; That alone discharges God, and condemns us; for, by that, *He is*, that is, He offers himselfe to be, *The confidence of all the ends of the Earth, and of them who are a far off upon the Sea*; that is, of all mankind.

But then, *Lunæ radiis non maturescit botrus*, fruits may be seene by the Mooneshine, but the Mooneshine will not ripen them. Therefore a Sunne rises unto us, in the law, and in the Prophets, and gives
²⁷⁰ us another manner of light, then we had in nature. *The way of the wicked is as Darknesse*, sayes *Solomon*; Wherein? It follows, *They know not at what they stumble*. A man that calls himselfe to no kinde of account, that takes no candle into his hand, never knowes at what he stumbles, nor what occasions his sin. But by the light of nature, if he will looke upon his owne infirmities, his own deformities, his

Prov. 4.19

Rom. 3.20

Rom. 5.13

Rom. 7.7

own inclinations, he may know at what he stumbles, what that is that leads him into tentation. For, though S. Paul say, That *by the law is the knowledge of sin*, And, *Sin is not imputed when there is no law*; And againe, *I had not knowne sin, but by the law*; in some of these

²⁸⁰ places, the law is not intended onely of the law of the Jews, but of the law of nature in our hearts, (for, by that law, every man knows that he sins) And then, sin is not onely intended of sin produced into act, but sin in the heart; as the Apostle instances there, *I had not knowne lust, except the law had said, Thou shalt not covet*. Of some sinnes, there is no cleare evidence given by the light of nature: That the law supplied; and more then that. The law did not onely shew, what was sin, but gave some light of remedy against sin, and restitution after sin, by those sacrifices, which, though they were ineffectuall in themselves, yet involved, and represented Christ, who was their salvation.

Deut. 34.1

²⁹⁰ So then, God was to the Jews, in generall, as he was to his principall servant amongst them, *Moses*; He saw the land of promise, but he entred not into it; The Jews saw Christ, but embraced him not. *Abraham* saw his day, and rejoyced; They saw it, that is, they might have seen it, but winked at it. *Luther* sayes well, *Iudæi habuere jus mendicandi*, The Jews had a licence to beg, They had a Breve, and might gather, They had a Covenant, and might plead with God; But they did not; and therefore, though they were inexcusable for their neglect of the light of Nature, and more inexcusable for resisting the light of the law, That they and we might be absolutely inexcusable,

³⁰⁰ if we continued in darknesse after that, God set up another light, the light of the Gospel, which is our third and last part, wrapped up in those first words of our Text, *By terrible things, in righteousness, wilt thou answer us, O God of our salvation*.

3 Part.
Ecclesia
Christi-
ana

This word, *Salvation, Iashang*, is the roote of the name of *Iesus*. In the beginning of the Primitive Church, when the followers of Christ left or discontinued their being called *the Disciples*, and *the Faithfull*, and *the Brethren*, and *the Professors*, as they had been called before, and would bring the Name of their founder, Christ *Iesus*, into more evidence and manifestation, yet they were not called

³¹⁰ by the Name of *Iesus*, but from *Christ*; at Antioch first they were called *Christians*. For, it is well distinguished, That the Name of *Iesus*, as it signifies a *Saviour*, first contemplates God, and the Divine

Acts 11.26

Bonavent.

nature, (which onely could save us) And then hath relation to Man, and the Humane nature, without assuming of which, the Sonne of God could not have saved us that way, that God had proposed, The satisfaction of his Justice; And then, the Name of *Christ*, (as it signifies *Anointed*, and appointed to a certaine purpose, as to die for us) first contemplates Man, and the Humane nature, which onely could die, And then hath relation to God, and the Divine nature. So that

³²⁰ Jesus is God, and Man in Him; And Christ is Man, and God in Him. So the Name *Iesus* seemes to taste of more Mystery, and more Incomprehensiblenesse; And the Name of *Christ*, of more Humility, and Appliablenesse.

And with this lower Name, to be called *Christians* from *Christ*, was the Church of God contented; Whereas a later race of men in the Romane Church, will needs take their Denomination from *Iesus* himselfe; But I know not whether they meane our *Iesus* or no. *Iosephus* remembers two (at least) of that name, *Iesus*, that were infamous malefactors, and men of blood; and they may deduce themselves from
³³⁰ such a *Iesus*. And a Jesuit teaches us, that it is the common opinion, that *Barrabas* the murderer, was by his proper Name called *Iesus*; that his name was *Iesus Barrabas*; and that therefore Pilate made that difference upon our Saviour, *Iesus Nazarenus*, *This is Iesus of Nazareth*, and not *Iesus Barrabas*; and from that *Iesus*, *Iesus Barrabas* they may deduce themselves. And we know also, that that mischievous sorcerer, was called by that Name, *Bar-jesu*, The Sonne of *Iesus*. From which *Iesus* amongst these, they will make their extraction, let them chuse. As amongst the Jesuits, the bloodiest of them all, (even to the drawing of the sacred blood of Kings) is, by his name,
³⁴⁰ *Mariana*; So all the rest of them, both in that respect, of sucking blood, and occasioning massacres, and other respects too, are rather Marianits then Jesuits, Idolaters of the blessed Virgin *Mary*, then worshippers of *Iesus*.

We consist in the Humility of the Ancients; we are *Christians*, *Iesus* is meerly a *Saviour*, A name of Mystery, *Christ* is *Anointed*, A name of Communication, of Accommodation, of Imitation; And so this name, the name of *Christ*, is *Oleum effusum*, (as the Spouse speaks) An oyntment, a perfume powred out upon us, and we are *Christians*. In the name of *Iesus*, *S. Paul* abounded, but in the Name

Josephus

Lorinus

[Joh. 19.19]

Act. 13.6

Cant. 1.3

Corn. Lap. ³⁵⁰ of *Christ* more; for, (as a Jesuit gives us the account) he repeats the
 Eph. 1.10 name of *Iesus* almost three hundred times, but the name of *Christ*
 more then foure hundred, in his Epistles. In this Church then, which
 is gathered in the Name of *Christ*, (though in the power and merit
 of *Iesus*) This light which we speake of, This knowledge of God,
 and means of salvation, is in the highest exaltation. In the state of
 nature, we consider this light, as the Sunne, to be risen at the
 Moluccæ, in the farthest East; In the state of the law, we consider it,
 as the Sunne come to Ormus, the first Quadrant; But in the Gospel,
 to be come to the Canaries, the fortunate Ilands, the first Meridian.
³⁶⁰ Now, whatsoever is beyond this, is Westward, towards a Declination.
 If we will goe farther then to be Christians, and those doctrines,
 which the whole Christian Church hath ever beleaved, if we will be
 of *Cephas*, and of *Apollon*, if we will call our selves, or endanger, and
 give occasion to others, to call us from the Names of men, Papists, or
 Lutherans, or Calvinists, we depart from the true glory and serenity,
 from the lustre and splendor of this Sunne; This is *Tabernaculum*
Solis, Here in the Christian Church, God hath set a Tabernacle for
 the Sunne; And, as in nature, Man hath light enough to discern the
 principles of Reason; So in the Christian Church, (considered with-
 out subdivisions of Names, and Sects) a Christian hath light enough
³⁷⁰ of all things necessary to salvation.

1 Cor. 1.12

Psal. 19.4
 [5, F, as
 in Vulg.]

So then, still roll thy wayes upon God, Gather upon him nearer and
 nearer; for, all these are emanations of lights from him, that he might
 be found, and seen, and knowne by thee. The looking upon God, by
 the first light of Nature, is, to catechize, and examine thy selfe,
 whether thou doe governe, and employ thy naturall faculties to his
 glory; whether thou doe shut thine eyes at a tentation, stop thine eares
 at a blasphemy upon God, or a defamation upon thy neighbour; and
 withhold thy hand from blood and bribes, and thy feet from fellow-
³⁸⁰ ship in sin. The looking upon God, by the second light, the light of
 the law, is, to discern by that, that God hath alwayes had a peculiar
 people of his own, and gathered them, and contained them in his
 worship, by certain visible, sensible Ordinances and Institutions,
 Sacraments, and Sacrifices, and rituall Ceremonies, and to argue and
 conclude out of Gods former proceedings with them, his greatnesse
 and his goodnesse towards the present world. And then, to see God

by that last and best light, the light of the Christian Church, is, to be content with so much of God, as God hath revealed of himselfe to his Church; And (as it is expressed here) to heare him answer thee, *By*
³⁹⁰ *terrible things in righteousness*; for, that he does *as he is the God of our salvation*, that is, as he works in the Christian Church; which is our last Consideration; *By terrible, &c.*

In this Consideration, (Gods proceeding with us in the Christian Church) this observation meets us first, That Gods conversation with us there, is called an *Answering*; (*He shall answer us*) Now if we looke that God should answer us, we must say something to God; and our way of speaking to God, is by petition, by prayer. If we present no petition, if we pray not, we can looke for no answer, for we aske none. *Esaias is very bold*, (saith *S. Paul*) *when he says, That*
⁴⁰⁰ *God was found of them that sought him not, and made manifest to them that asked not after him*; Yet though it were boldly said, it was truly said; so early, and so powerfull is Gods preventing grace towards us. So it is a very ordinary phrase amongst the Prophets, *God answered, and said* thus, and thus, when the Prophet had asked nothing of God. But here we are upon Gods proceeding with man in the Christian Church; and so, God answers not, but to our petitions, to our prayers. In a Sermon, God speaks to the Congregation, but he answers onely that soule, that hath been with him at Prayers before. A man may pray in the street, in the fields, in a fayre; but it
⁴¹⁰ is a more acceptable and more effectuell prayer, when we shut our doores, and observe our stationary houres for private prayer in our Chamber; and in our Chamber, when we pray upon our knees, then in our beds. But the greatest power of all, is in the publike prayer of the Congregation.

It is a good remembrance that *Damascene* gives, *Non quia gentes quædam faciunt, à nobis relinquenda*; We must not forbear things onely therefore, because the Gentiles, or the Jewes used them. The Gentiles, particularly the Romans, (before they were Christians) had a set Service, a prescribed forme of Common prayer in their Temples;
⁴²⁰ and they had a particular Officer in that State, who was *Conditior precum*, that made their Collects, and Prayers upon emergent occasions; And *Omni lustrò*, every five yeares there was a review, and an alteration in their Prayers, and the state of things was presumed to

*Respondet,
 ergo
 Orandum*

Rom. 10.20

Damasc.

have received so much change in that time, as that it was fit to change some of their Prayers and Collects. It must not therefore seeme strange, that at the first, there were certaine Collects appointed in our Church; nor that others, upon just occasion, be added.

Gods blessing here, in the Christian Church, (for, to that we limit this consideration) is, that here *He will answer us*; Therefore, here
⁴³⁰ we must ask; Here, our asking is our communion at Prayer: And therefore they that undervalue, or neglect the prayers of the Church, have not that title to the benefit of the Sermon; for though God doe speake in the Sermon, yet hee answers, that is, applies himselfe, by his Spirit, onely to them, who have prayed to him before. If they have joyned in prayer, they have their interest, and shall feele their Consolation in all the promises of the Gospel, shed upon the Congregation, in the Sermon. Have you asked by prayer, *Is there no Balme in Gilead?* He answers you by me, Yes, there is Balme; *Hee was wounded for your transgressions, and with his stripes you are healed;*
⁴⁴⁰ His blood is your *Balme*, his Sacrament is your *Gilead*. Have you asked by prayer, *Is there no Smith in Israel?* No meanes to discharge my selfe of my fetters, and chaines, of my temporall, and spirituall Encumbrances? God answers thee, Yes, there is; He bids you but looke about, and you shall finde your selfe in *Peters* case; *The Angel of the Lord present, A light shining, and his chaines falling off*: All your manacles locked upon the hands, All your chaines loaded upon the legges, All your stripes numbred upon the back of Christ Jesus. You have said in your prayers here, (*Lord, from whom all good counsails doe proceed*) And God answers you from hence, *The Angel*
⁴⁵⁰ *of the great Counsell shall dwell with you, and direct you*. You have said in your prayers, *Lighten our darknesse*, and God answers you by mee, (as he did his former people by *Esay*) *The Lord shall be unto thee an everlasting light, and thy God thy glory*. Petition God at prayers, and God shall answer all your petitions at the Sermon. There we begin, (if wee will make profit of a Sermon) at Prayers; And thither wee returne againe, (if we have made profit by a Sermon) in due time, to prayers. For, that is S. *Augustines* holy Circle, in which hee walkes from Prayers to the Sermon, and from the Sermon, next day to Prayers againe. *Invocat te fides mea*, sayes he to God; Here I
⁴⁶⁰ stand or kneele in thy presence, and in the power of faith, to pray to

[Jer. 8.22]

Esay. 53.5

1 Sam. 13.19

Act. 12.7

Esay. 60.19

Confes.

l. 1. c. 1

thee. But where had I this faith, that makes my prayer acceptable? *Dedisti mihi per ministerium Prædicatoris*; I had it at the Sermon, I had it, saith he, by the ministry of the Preacher; but I had it therefore, because thy Spirit prepared me by prayer before; And I have it therefore, that is, to that end, that I might returne faithfully to prayers againe. As hee is *The God of our salvation*, (that is, As he works in the Christian Church) *he answers us*: If we aske by prayer, he applies the Sermon; And, *He answers by terrible things, in righteousness*.

⁴⁷⁰ These two words, (*Terribilia per Iustitiam*) By *Terrible things in Righteousnesse*, are ordinarily by our Expositors taken, to intimate a confidence, that God imprints by the Ordinance of his Church, that by this right use of Prayer and Preaching, they shall alwayes be delivered from their enemies, or from what may bee most terrible unto them. In which exposition, *Righteousnesse* signifies faithfulness, and *Terrible things* signifie miraculous deliverances from, and terrible Judgements upon his, and our enemies. Therefore is God called, *Deus fidelis, The faithfull God*; for, that faithfulness implies a Covenant, made before, (and there entred his Mercy, that hee

⁴⁸⁰ would make that Covenant) and it implies also the assurance of the performance thereof, for there enters his faithfulness. So he is called, *Fidelis Creator, (We commit our soules to God, as to a faithfull Creator)* He had an eternall gracious purpose upon us, to create us, and he hath faithfully accomplished it. So, *Fidelis quia vocavit, Hee is faithfull in having called us*; That he had decreed, and that he hath done. So Christ is called, *Fidelis Pontifex, A mercifull and a faithfull high Priest*; *Mercifull* in offering himselfe for us, *faithfull* in applying himselfe to us. So Gods whole word is called so often, so very often *Testimonium fidele, A faithfull witnesse*, an evidence that can-

⁴⁹⁰ not deceive, nor mislead us. Therefore we may be sure, that whatsoever God hath promised to his Church, (And whatsoever God hath done upon the enemies of his Church heretofore, those very performances to them, are promises to us, of the like succours in the like distresses) he will performe, re-performe, multiply performances thereof upon us. *Thy counsails of old are faithfulness and truth*; That is, whatsoever thou didst decree, was done even then, in the infallibility of that Decree; And when that Decree came to be exe-

*Terribilia
per Iusti-
tiam*

Deut. 7.9

1 Pet. 4.19

1 Thes. 5.24

Heb. 2.17

Psal. 19.7
[8, *F*, as
in Vulg.]

Esay. 25.1

cuted, and actually done, in that very execution of that former Decree was enwrapped a new Decree, That the same should be done over
⁵⁰⁰ and over againe for us, when soever wee needed it. So that then, casting up our account, from the destruction of Babel, by all the plagues of Egypt, through the depopulation of Canaan, and the massacre in *Sennacheribs* Army, to the swallowing of the Invincible Navy upon our Seas, and the bringing to light that Infernall, that subterranean Treason in our Land, we may argue, and assume, *That the God of our salvation will answer us by terrible things*, by multiplying of miracles, and ministring supplies, to the confusion of his, and our enemies, for, *By terrible things in righteousness, will the God of our salvation answer us*.

Per Iustitiam ⁵¹⁰ So then, his Judgements are these *Terribilia*, Terrible, fearefull things; And hee is faithfull in his Covenant, and by terrible Judgements he will answer, that is, satisfie our expectation. And that is a convenient sense of these words. But, the word, which we translate *Righteousnesse* here, is *Tzadok*, and *Tzadok* is not faithfulness, but holinesse; And these *Terrible things* are Reverend things; and so *Tremellius* translates it, and well; *Per res Reverendas, By Reverend things*, things to which there belongs a Reverence, *thou shalt answer us*. And thus, the sense of this place will be, That the God of our salvation, (that is, God working in the Christian Church) calls us
⁵²⁰ to Holinesse, to Righteousnesse, by Terrible things; not Terrible, in the way and nature of revenge; but Terrible, that is, stupendious, reverend, mysterious: That so we should not make Religion too homely a thing, but come alwayes to all Acts, and Exercises of Religion, with reverence, with feare, and trembling, and make a difference, between Religious, and Civill Actions.

In the frame and constitution of al Religions, these Materials, these Elements have ever entred; Some words of a remote signification, not vulgarly understood, some actions of a kinde of halfe-horror and amazement, some places of reservation and retirednesse, and appro-
⁵³⁰ priation to some sacred persons, and inaccessible to all others. Not to speake of the services, and sacrifices of the Gentiles, and those self-manglings and lacerations of the Priests of *Isis*, and of the Priests of *Baal*, (faintly counterfai'ted in the scourgings and flagellations in the Roman Church) In that very discipline which was delivered from

God, by *Moses*, the service was full of mysterie, and horror, and reservation, *By terrible things*, (Sacrifices of blood in manifold effusions) *God answered them*, then. So, the matter of Doctrine was delivered mysteriously, and with much reservation, and in-intelligiblenesse, as *Tertullian* speaks. The Joy and Glory of Heaven was not easily understood by their temporall abundances of Milke, and Honey, and Oyle, and Wine; and yet, in these (and scarce any other way) was Heaven presented, and notified to that people by *Moses*. Christ, a Messias, a Saviour of the World, by shedding his blood for it, was not easily discerned in their Types and Sacrifices; And yet so, and scarce any other way was Christ revealed unto them. God sayes, *I have multiplied visions, and used similitudes, by the ministry of the Prophets*. They were Visions, they were Similitudes, not plaine and evident things, obvious to every understanding, that God led his people by. And there was an Order of Doctors amongst the Jews that professed that way, To teach the people by Parables and darke sayings; and these were the powerfulllest Teachers amongst them, for they had their very name (*Mosselim*) from power and dominion; They had a power, a dominion over the affections of their Disciples, because teaching them by an obscure way, they created an admiration, and a reverence in their hearers, and laid a necessity upon them, of returning againe to them, for the interpretation and signification of those darke Parables. Many thinke that *Moses* cites these obscure Doctors, these *Mosselim*, in that place, in the booke of Numbers, when he sayes, *Wherefore they that speake in Proverbs, say thus*, and thus, And so he proceeds in a way and words, as hard to be understood, as any place in all his Books. *David* professes this of himselfe often; *I will open darke sayings upon my Harpe*, And, *I will open my mouth in a Parable*. And this was the way of *Solomon*; for that very word is the Title of his booke of Proverbs. And in this way of teaching, our Saviour abounded, and excelled; for when it is said, *He taught them as one having authority*, And when it is said, *They were astonished at his Doctrine, for his word was with Power*, they refer that to this manner of teaching, that hee astonished them with these reserved and darke sayings, and by the subsequent interpretation thereof, gained a reverend estimation amongst them, that he onely could lead them to a desire to know, (that darke way encreased their

Hos. 12.10

Sandæi
symbolica
fol. 108

Num. 21.27

Psal. 49.4
78.2
[77, F, as
in Vulg.]
Matt. 7.29
Luke 4.32

desire) and then he onely satisfie them with the knowledge of those things which concerned their salvation. For these Parables, and comparisons of a remote signification, were called by the Jews, *Potestates*, Powers, Powerfull insinuations, as, amongst the Grecians, the same things were called *Axiomata*, Dignities; And of Christ it is said, *Without a Parable spake he not.*

Mat. 13.34

So that God in the Old, and Christ in the New Testament, hath conditioned his Doctrine, and his Religion (that is, his outward wor-
⁵⁸⁰ship) so, as that evermore there should be preserved a Majesty, and a reverentiall feare, and an awfull discrimination of Divine things from Civill, and evermore something reserved to be inquired after, and laid up in the mouth of the Priest, that the People might acknowledge an obligation from him, in the exposition, and application thereof. Nay, this way of *answering us by terrible things*, (that is, by things that imprint a holy horror, and a Religious reverence) is much more in the Christian Church, then it can have beene in any other Religion; Because, if wee consider the Jews, (which is the onely Religion, that can enter into any comparison with the Christian, in this kinde) yet,
⁵⁹⁰we looke more directly and more immediately upon God in Christ, then they could, who saw him but by way of Prophecie, a future thing that should be done after; we looke upon God, in History, in matter of fact, upon things done, and set before our eyes; and so that Majesty, and that holy amazement, is more to us then ever it was to any other Religion, because we have a nearer approximation, and vicinity to God in Christ, then any others had, in any representations of their Gods; and it is a more dazeling thing to looke upon the Sun, in a direct, then in an oblique or side line. And therefore, the love of God, which is so often proposed unto us, is as often seasoned with the
⁶⁰⁰feare of God; nay, all our Religious affections are reduced to that one, To a reverentiall feare; If he be a *Master*, he cals for *feare*, and, If he be a *Father*, he calls for *honor*; And honour implies a reverentiall feare. And that is the Art that *David* professes to teach, *Artem timendi*, *Come ye children, and hearken unto me, and I will teach you the feare of the Lord.* That you thinke not Divinity an Occupation, nor Church-Service a recreation; but still remember, That *the God of our Salvation* (God working in the Christian Church) *will answer you*; but yet, *by terrible things*; that is, by not being over-

Mal. 1.6

Psal. 34.11

[12, F, as
in Vulg.]

fellowly with God, nor over-homely with places, and acts of Religion;
⁶¹⁰ which, it may be an advancement to your Devotion and edification, to consider, in some particulars in the Christian Church.

And first, consider we it, in our manners, and conversation. Christ says, *Henceforth I call you not servants, but friends*. But, howsoever Christ called him *friend*, that was come to the feast without the wedding garment, he *cast him out*, because he made no difference of that place from another. First then, remember by what terrible things God answers thee in the Christian Church, when he comes to that round and peremptory issue, *Qui non crediderit, damnabitur*, He that beleeves not every Article of the Christian faith, and with so
⁶²⁰ stedfast a belief, as that he would dye for it, *Damnabitur*, (no modification, no mollification, no going lesse) He shal be damned. Consider too the nature of Excommunication, That it teares a man from the body of Christ Jesus; That that man withers that is torne off, and Christ himselfe is wounded in it. Consider the insupportable penances that were laid upon sinners, by those penitentiall Canons, that went through the Church in those Primitive times; when, for many sins which we passe through now, without so much as taking knowledge that they are sins, men were not admitted to the Communion all their lives, no, nor easily upon their death-beds. Consider how dangerously
⁶³⁰ an abuse of that great doctrine of Predestination may bring thee to thinke, that God is bound to thee, and thou not bound to him, That thou maiest renounce him, and he must embrace thee, and so make thee too familiar with God, and too homely with Religion, upon presumption of a Decree. Consider that when thou preparest any uncleane action, in any sinfull nakednesse, God is not onely present with thee in that roome then, but then tels thee, That at the day of Judgment thou must stand in his presence, and in the presence of all the World, not onely naked, but in that foule, and sinfull, and uncleane action of nakednesse, which thou committedst then; Consider all this
⁶⁴⁰ and confesse, that for matter of manners and conversation, *The God of thy Salvation answers thee by terrible things*. And so it is also, if we consider Prayer in the Church.

Gods House is the house of Prayer; It is his Court of Requests; There he receives petitions, there he gives Order upon them. And you come to God in his House, as though you came to keepe him com-

In moribus

Iohn 15.15

Mat. 22.12

Marke 16.16

In oratione

pany, to sit downe, and talke with him halfe an houre; or you come as Ambassadors, covered in his presence, as though ye came from as great a Prince as he. You meet below, and there make your bargaines, for biting, for devouring Usury, and then you come up hither to

⁶⁵⁰ prayers, and so make God your Broker. You rob, and spoile, and eat his people as bread, by Extortion, and bribery, and deceitfull waights and measures, and deluding oathes in buying and selling, and then come hither, and so make God your Receiver, and his house a den of Thieves. His house is *Sanctum Sanctorum*, The holiest of holies, and you make it onely *Sanctuarium*; It should be a place sanctified by your devotions, and you make it onely a Sanctuary to priviledge Malefactors, A place that may redeeme you from the ill opinion of men, who must in charity be bound to thinke well of you, because they see you here. *Offer this to one of your Princes*, (as God argues

⁶⁶⁰ in the Prophet) and see, if he will suffer his house to be prophaned by such uncivill abuses; And, *Terribilis Rex, The Lord most high is terrible, and a great King over all the earth*; and, *Terribilis super omnes Deos, More terrible then all other Gods*. Let thy Master be thy god, or thy Mistresse thy god, thy Belly be thy god, or thy Back be thy god, thy fields be thy god, or thy chests be thy god, *Terribilis super omnes Deos*, The Lord is terrible above all gods, *A great God, and a great King above all gods*. You come, and call upon him by his name here, But *Magnum & terribile, Glorious and fearefull is the name of the Lord thy God*. And, as if the Son of God were but the Son of

⁶⁷⁰ some Lord, that had beene your Schoole-fellow in your youth, and so you continued a boldnesse to him ever after, so, because you have beene brought up with Christ from your cradle, and catechized in his name, his name becomes lesse reverend unto you, And *Sanctum & terribile*, Holy, and reverend, Holy and terrible should his name be.

Consider the resolution that God hath taken upon the Hypocrite, and his prayer; *What is the hope of the Hypocrite, when God taketh away his soule? Will God heare his cry? They have not cryed unto me with their hearts, when they have howled upon their beds*. Consider, that error in the matter of our prayer frustrates the prayer and

⁶⁸⁰ makes it ineffectuall. *Zebedees* Sons would have beene placed at the right hand, and at the left hand of Christ, and were not heard. Error in the manner may frustrate our prayer, and make it ineffectuall too.

[Mal. 1.8]

Psal. 47.2

[3, F, as
in Vulg.]

96.4

95.3

Deut. 28.58

Psal. 111.9

Iob 27.8

Hos. 7.14

Mat. 20.21

Ye ask, and are not heard, because ye ask amisse. It is amisse, if it be not referred to his will, (*Lord if thou wilt, thou canst make me clean.*) It is amisse, if it be not asked in faith, (*Let not him that wavereth, thinke he shall receive any thing of the Lord.*) It is amisse, if prayer be discontinued, intermitted, done by fits, (*Pray incessantly*) And it is so too, if it be not vehement; for Christ was *in an Agony* in his prayer, and *his sweat was as great drops of blood.* Of prayers without these conditions, God sayes, *When you spread forth your hands,*
⁶⁹⁰ *I will hide mine eyes, and when you make many prayers, I will not heare you.* Their prayer shall not only be ineffectuall, but even their prayer shall be *an abomination*; And not only an abomination to God, but destruction upon themselves; for *Their prayer shall be turned to sin.* And, when they shall not be heard for themselves, no body else shall be heard for them; (*Though these three men, Noah, Iob, and Daniel, stood for them, they should not deliver them;*) Though the whole Congregation consisted of Saints, they shall not be heard for him, nay, they shall be forbidden to pray for him, for-
⁷⁰⁰ bidden to mention, or mean him in their prayers, as *Ieremy* was. When God leaves you no way of reconciliation but prayer, and then layes these heavy and terrible conditions upon prayer, Confesse that though he be *the God of your salvation*, and do *answer you*, yet *By terrible things doth the God of your salvation answer you.* And consider this againe, as in manners, and in prayer, so in his other Ordinance of Preaching.

Thinke with your selves what God lookes for from you, and what you give him, in that Exercise. Because God calls *Preaching foolishnesse*, you take God at his word, and you thinke Preaching a thing
⁷¹⁰ under you. Hence is it, that you take so much liberty in censuring and comparing Preacher and Preacher, nay Sermon and Sermon from the same Preacher; as though we preached for wagers, and as though coine were to be valued from the inscription meereley, and the image, and the person, and not for the metall. You measure all by persons; and yet, *Non erubescitis faciem Sacerdotis, You respect not the person of the Priest*, you give not so much reverence to Gods Ordinance, as he does. In no Church of Christendome but ours, doth the Preacher preach uncovered. And for all this good, and humble, and reverend example, (fit to be continued by us) cannot we keepe you uncovered

Iam. 4.3
 Luke 5.12
 Iam. 1.6
 1 Thes. 5.17
 Luke 22.44
 Esay. 1.15
 Prov. 28.9
 Psal. 109.7
 Ezek. 14.14

In concionibus
 1 Cor. 1.21

Lam. 4.16

⁷²⁰ till the Text be read. All the Sermon is not Gods word, but all the Sermon is Gods Ordinance, and the Text is certainly his word. There is no salvation but by faith, nor faith but by hearing, nor hearing but by preaching; and they that thinke meanliest of the Keyes of the Church, and speake faintliest of the Absolution of the Church, will yet allow, That those Keyes lock, and unlock in Preaching; That Absolution is conferred, or withheld in Preaching, That the proposing of the promises of the Gospel in preaching, is that binding and loosing on earth, which bindes and looses in heaven. And then, though Christ have bid us, *Preach the Gospel to every creature*, yet, ⁷³⁰ in his own great Sermon in the Mount, he hath forbidden us, *to give holy things to dogs, or to cast pearle before swine, lest they trample them, and turne and rend us*. So that if all those manifold and fearfull judgements, which swell in every Chapter, and blow in every verse, and thunder in every line of every Booke of the Bible, fall upon all them that come hither, as well, if they turne, and rend, that is, Calumniate us, the person of the Preacher, as if they trample upon the pearles, that is, undervalue the Doctrine, and the Ordinance it selfe; If his terrible Judgements fall upon every uncharitable mis-interpretation of that which is said here, and upon every irreverence in this ⁷⁴⁰ place, and in this action; Confesse, that though he be *the God of your salvation*, and doe *answer you*, yet, *by terrible things doth the God of your salvation answer you*. And confesse it also, as in manners, and in prayers, and in preaching, so in the holy and blessed Sacrament.

*In Sacra-
mento*

Bernar.

Alvarez
de Auxil.
Epist. ad
Phil. 3
Damasc.

This Sacrament of the Body and Blood of our Saviour, *Luther* calls safely, *Venerabile & adorabile*; for certainly, whatsoever that is which we see, that which we receive, is to be adored; for, we receive Christ. He is *Res Sacramenti*, The forme, the Essence, the substance, the soule of the Sacrament; And *Sacramentum sine re Sacramenti, mors est*, To take the body, and not the soule, the bread, and not ⁷⁵⁰ Christ, is death. But he that feels Christ, in the receiving of the Sacrament, and will not bend his knee, would scarce bend his knee, if he saw him. The first of that royall Family, which thinks it selfe the greatest in Christendome at this day, The House of Austrich, had the first marks of their Greatnesse, The Empire, brought into that House, for a particular reverence done to the holy and blessed Sacrament. What the bread and wine is, or what becomes of it, *Damascen* thinks

impertinent to be inquired. He thinks he hath said enough; (and so may we doe) *Migrat in substantiam animæ*; There is the true Transubstantiation, that when I have received it worthily, it becomes my
⁷⁶⁰very soule; that is, My soule growes up into a better state, and habitude by it, and I have the more soule for it, the more sanctified, the more deified soule by that Sacrament.

Now this Sacrament, which as it is ministred to us, is but a Sacrament, but as it is offered to God, is a Sacrifice too, is a fearfull, a terrible thing. If the sacrifices of the Law, the blood of Goats and Rammes, were so, how fearfull, how terrible, how reverentiall a thing is the blood of this immaculate Lambe, the Sonne of God? And though God doe so abound in goodnesse towards us, *Vt possint injuriata Sacramenta prodesse reversis*, (as S. Cyprian excellently expresses it) That that Sacrament which we have injured and abused, received unworthily, or irreverently, at one time, may yet benefit us, and be the savour and seale of life unto us, at another, yet when you heare that terrible Thunder break upon you, *That the unworthy receiver eats and drinks his own damnation*, That he makes Christ Jesus, who is the propitiation of all the world, his damnation; And then, That not to have come to a severe examination of the Conscience before, and to a sincere detestation of the sin, and to a formed, and fixed, and deliberate, and determinate resolution against that sin, at the receiving of the Sacrament, (which, alas, how few doe? Is there one that does
⁷⁸⁰it? There is scarce one) That this makes a man an unworthy receiver of the Sacrament, That thus we make a *mock of the Sonne of God*, thus *we tread the blood of the Covenant under foot, and despite the Spirit of grace*; And that for this, at the last day, we shall be ranked with *Iudas*, and not onely with *Iudas*, as a negligent despiser, but with *Iudas*, as an actuall betrayer of the blood of Christ Jesus. Consider well, with what fearfull Conditions even this seale of your reconciliation is accompanied, and though you may not doubt, but that God, *the God of your salvation does answer you*, yet you must confesse too, That it is *by terrible things*, that he does it. And, as it is so
⁷⁹⁰in matter of manners, and so in our prayers, and so in our preaching, and so in the Sacrament, so is it also at the houre of our Death, which is as far as we can pursue this Meditation, (for, after Death we can aske nothing at Gods hands, and therefore God makes us no answer)

Cyprian

1 Cor. 11.29

Heb. 10.29

And therefore with that Conclusion of all, we shall conclude all, *That by terrible things, the God of our salvation answers us*, at the houre of our death.

In morte

Though death be but a sleepe, yet it is a sleepe that an Earth-quake cannot wake; And yet there is a Trumpet that will, when that hand of God, that gathered dust to make these bodies, shall crumble these
⁸⁰⁰ bodies into dust againe, when that soule that evaporated it selfe in unnecessary disputations in this world, shall make such fearfull and distempered conclusions, as to see God onely by absence, (never to see him face to face) And to know God onely by ignorance, (never to know him *sicuti est*, as he is) (for he is All mercy) And to possesse immortality, and impossibility of dying onely in a continuall dying; when, as a Cabinet whose key were lost, must be broken up, and torne in pieces, before the Jewell that was laid up in it, can be taken out; so thy body, (the Cabinet of thy soule) must be shaken and shivered by violent sicknesse, before that soule can goe out, And when
⁸¹⁰ it is thus gone out, must answer for all the imperfections of that body, which body polluted it, And yet, though this soule be such a loser by that body, it is not perfectly well, nor fully satisfied, till it be reunited to that body againe; when thou remembrest, (and, oh, never forget it) that Christ himselfe *was heavy in his soule unto Death*, That Christ himselfe came to a *Si possibile, If it be possible, let this Cup passe*; That he came to a *Quare dereliquisti*, a bitter sense of Gods dereliction, and forsaking of him, when thou considerest all this, compose thy selfe for death, but thinke it not a light matter to dye. Death made the Lyon of Judah to roare; and doe not thou thinke,
⁸²⁰ that that which we call going away like a Lambe, doth more testifie a conformity with Christ, then a strong sense, and bitter agony, and colluctation with death, doth. Christ gave us the Rule, in the Example; He taught us what we should doe, by his doing it; And he pre-admitted a fearfull apprehension of death. A Lambe is a Hieroglyphique of Patience, but not of stupidity. And death was Christs *Consummatum est*, All ended in death; yet he had sense of death; How much more doth a sad sense of our transmigration belong to us, to whom death is no *Consummatum est*, but an *In principio*; our account, and our everlasting state begins but then.

Psal. 130.4 ⁸³⁰ *Apud te propitiatio, ut timearis*; In this knot we tie up all; *With*

Mat. 26.38

Mat. 26.39

Mat. 27.46

thee there is mercy, that thou mightest be feared. There is a holy feare, that does not onely consist with an assurance of mercy, but induces, constitutes that assurance. *Pavor operantibus iniquitatem*, sayes Solomon; Pavor, horror, and servile feare, jealousy and suspicion of God, diffidence, and distrust in his mercy, and a bosome-prophecy of self-destruction; *Destruction* it selfe, (so we translate it) *be upon the workers of iniquity; Pavor operantibus iniquitatem*; And yet sayes that wise King, *Beatus qui semper Pavidus; Blessed is that man that alwayes fears*; who, though he alwayes hope, and beleieve the good
⁸⁴⁰ that God will shew him, yet also feares the evils, that God might justly multiply upon him; Blessed is he that looks upon God with assurance, but upon himselfe with feare. For, though God have given us light, by which we may see him, even in Nature, (for, *He is the confidence of all the ends of the Earth, and of them that are a far of upon the Sea*) Though God have given us a clearer light in the Law, and experience of his providence upon his people throughout the Old Testament, Though God have abundantly, infinitely multiplied these lights and these helps to us in the Christian Church, where he is *the God of salvation*, yet, as *he answers us by terrible things*, (in that first
⁸⁵⁰ acceptance of the words which I proposed to you) that is, Gives us assurances, by miraculous testimonies in our behalfe, that he will answer our patient expectation, by terrible Judgements and Revenges upon our enemies, *In his Righteousnesse*, that is, In his faithfulnessse, according to his Promises, and according to his performances of those Promises, to his former people; So in the words, considered the other way, In his Holinesse, that is, in his wayes of imprinting Holinesse in us, He answers us *by terrible things*, in all those particulars, which we have presented unto you; By infusing faith; but with that terrible addition, *Damnabitur*, He that beleeveth not, shall be damned; He
⁸⁶⁰ answers us, by composing our manners, and rectifying our life and conversation; but with terrible additions of censures, and Excommunications, and tearings off from his own body, which is a death to us, and a wound to him; He answers us by enabling us to speake to him in Prayer; but with terrible additions, for the matter, for the manner, for the measure of our Prayer, which being neglected, our very Prayer is turned to sin. He answers us in Preaching; but with that terrible commination, that even his word may be the savor of

Pro. 21.15

Pro. 28.14

[2 Cor. 2.16]

death unto death. He answers us in the Sacrament; but with that terrible perplexity and distraction, that he that seemes to be a *Iohn*, or
⁸⁷⁰ a *Peter*, a Loving, or a Beloved Disciple, may be a *Iudas*, and he that seems to have received the seale of his reconciliation, may have eat and drunke his own Damnation. And he answers us at the houre of death; but with this terrible obligation, That even then I make sure my salvation with feare and trembling. That so we imagine not a God of wax, whom we can melt, and mold, when, and how we will; That we make not the Church a Market, That an over-homelines and familiarity with God in the acts of Religion, bring us not to an irreverence, nor indifferency of places; But that, as the Militant Church is the porch of the Triumphant, so our reverence here, may
⁸⁸⁰ have some proportion to that reverence which is exhibited there, where the Elders cast their Crownes before the Throne, and continue in that holy and reverend acclamation, *Thou art worthy, O Lord, to receive Glory, and Honor, and Power*; for, (as we may adde from this Text) *By terrible things, O God of our salvation, doest thou answer us in righteousness.*

Revel. 4.10

Number 13.

Preached upon Candlemas day.

[Probably 1626/7]

MAT. 5.8. *BLESSED ARE THE PURE IN HEART,
FOR THEY SHALL SEE GOD.*

THE CHURCH, which is the Daughter of God, and Spouse of Christ, celebrates this day, the Purification of the blessed Virgin, the Mother of God: And she celebrates this day by the name, vulgarly, of *Candlemas day*. It is *dies luminarium*, the day of lights; The Church took the occasion of doing so, from the Gentiles; At this time of the yeare, about the beginning of February, they celebrated the feast of *Februus*, which is their *Pluto*; And, because that was the God of darknesse, they solemnized it, with a multiplicity of Lights. The Church of God, in the outward and ceremoniall part¹⁰ of his worship, did not disdain the ceremonies of the Gentiles; Men who are so severe, as to condemne, and to remove from the Church, whatsoever was in use amongst the Gentiles before, may, before they are aware, become Surveyors, and Controllers upon Christ himself, in the institution of his greatest seales: for Baptisme, which is the Sacrament of purification by washing in water, and the very Sacrament of the Supper it self, religious eating, and drinking in the Temple, were in use amongst the Gentiles too. It is a perverse way, rather to abolish Things and Names, (for vehement zeale will work upon Names as well as Things) because they have been abused, then to reduce them²⁰ to their right use. We dealt in the reformation of Religion, as Christ did in the institution thereof; He found ceremonies amongst the Gentiles, and he took them in, not because he found them there, but because the Gentiles had received them from the Jews, as they had their washings, and their religious meetings to eat and drink in the

Temple, from the Jews Passeover. Christ borrowed nothing of the Gentiles, but he took his own where he found it: Those ceremonies, which himself had instituted in the first Church of the Jews, and the Gentiles had purloined, and prophaned, and corrupted after, he returned to a good use againe. And so did we in the Reformation, in
³⁰ some ceremonies which had been of use in the Primitive Church, and depraved and corrupted in the Romane. For the solemnizing of this Day, Candlemas-day, when the Church did admit Candles into the Church, as the Gentiles did, it was not upon the reason of the Gentiles, who worshipped therein the God of darknesse, *Februus, Pluto*; but because he who was the light of the world, was this day presented and brought into the Temple, the Church admitted lights. The Church would signifie, that as we are to walk in the light, so we are to receive our light from the Church, and to receive Christ, and our knowledge of him, so as Christ hath notified himself to us. So it
⁴⁰ is a day of purification to us, and a day of lights, and so our Text fits the Day, *Blessed are the pure in heart, for they shall see God.*

Divisio

In these words we shall consider first, *Qui sint*, who they are, that are brought into consideration, that are put into the balance, and they are *mundi corde*, such as are *pure of heart*; And secondly, *Quid sint*, what they come to be, and it is *Beati, blessed are the pure in heart*; And lastly, *Vnde*, from whence this blessednesse accreus and arises unto them, and in what it consists, and that is, *Videbunt Deum, blessed are the pure in heart, for they shall see God*. Ask me wherein these men differ from other men, and it is in this main difference,

Gen. 6.5

⁵⁰ *Mundi corde*, that whereas *every imagination of the thought of mans heart, is only evill continually*, They are pure of heart. Ask me what they get by that, They get this main purchase, *Beati*, That which all the books of all the Philosophers could never teach them so much as what it was, that is true Blessednesse; That their pocket book, their Manuall, their bosome book, their conscience, doth not only shew them, but give them, not only declare it to them, but possesse them of it. Ask me how long this Blessednesse shall last, because all those Blessednesses which Philosophers have imagined, as honour, and health, and profit, and pleasure, and the like, have evaporated and
⁶⁰ vanished away, this shall last for ever; *Videbunt Deum, they shall see God*, and they shall no more see an end of their seeing God, then

an end of his being God: *Blessed are the pure in heart, for they shall see God.*

These then are our three parts; first the Price, *mundities cordis*, cleanness, and cleanness of heart; Secondly, the Purchase, *Beati*, Blessednesse, and present possession of blessednesse, *Blessed are they*; And then thirdly, the *Habendum*, the term, Everlastingnesse, because it consists in the enjoying of him who is everlasting, *They shall see God*. These arise out of the Text; but from whence arises the Text
⁷⁰ it selfe? The Text it self is a piece of a Sermon, of that blessed Sermon of our Saviours, which is called the Sermon of Beatitudes. So that we shall make it a part apart, to consider the Sermon from which this Text is taken, before we dilate the Text it self into a Sermon: for there will arise some usefull observations, out of these three doubts, first *Quæ concio*, what this Sermon it self was; and then *Quibus*, to what Auditory it was preached; And lastly, *Quomodo*, in what manner Christ preached this Sermon: And these three, the Sermon, the Auditory, the disposition of the Preacher, will also be three branches of this, which we shall make our first part, before we
⁸⁰ come to the other three of the Text it self.

First then, there is this doubt made of this Sermon altogether, whether this Sermon which S. *Matthew* records here, be the same Sermon which S. *Luke* mentions in his sixth Chapter, or whether they were preached at severall times; The greater part of the ancients (but yet not all) take them to be severall Sermons; The greater part of the later men (and yet not all neither) take them to be but one and the same Sermon. If it be so, if both be but one Sermon, this may be justly considered, that since S. *Luke* remembers but a few passages, and a few parts of that Sermon, in respect of S. *Matthew*,
⁹⁰ (for S. *Matthews* relation is large and particular, and S. *Lukes* more briefe and summary) they that come to heare Sermons, and would make benefit by them, by a subsequent meditation, must not think themselves frustrated of their purposes, if they do not understand all, or not remember all the Sermon. Scarce any Sermon is so preached, or so intended, as that all works upon all, or all belongs unto all. The Lord and his Spirit puts into the Preachers mouth, a judgement against oppression, against extortion, against usury, and he utters that judgement. But perchance thou hast no lands to rack tenants,

no office to grinde suitors, no mony to devoure a debtor by usury,
¹⁰⁰ and so that passage of the Sermon, bent against oppression, or extortion, or usury, concernes not thee, affects not thee. But next to thee there may sit an oppressor, or extortioner, or usurer, and he needed that, and by Gods grace receives benefit by that, which found nothing to work upon in thee. And then thy turn comes after, and God speaks to thy soul, in a discovery of those sins to which thou art enclined; and then he gives thy neighbour (who was pinched, and brought to a remorse before) that refreshing which thou hadst before, that is, a thankfull acknowledgement, that though he be subject to other sins, yet God hath preserved him from that particular.

¹¹⁰ God directs the tongue of his Ministers, as he doth his showres of rain: They fall upon the face of a large compasse of earth, when as all that earth did not need that rain. The whole Congregation is, oftentimes, in common entendment, conformable, and well settled in all matters of Doctrine, and all matters of Discipline. And yet God directs us sometimes to extend our discourse (perchance with a zeale and a vehemence, which may seem unnecessary, and impertinent, because all in the Church are presumed to be of one minde) in the prooffe of our doctrine against Papists, or of our discipline against Non-conformitans. For, Gods eye sees, in what seat there sits, or in
¹²⁰ what corner there stands some one man that wavers in matters of Doctrine, and enclines to hearken after a Seducer, a Jesuit, or a Semi-Jesuit, a practising Papist, or a Sesqui-Jesuit, a Jesuited Lady; And Gods eye sees in what seat there sits, or in what corner there stands some weak soul that is scandalized, with some Ceremony, or part of our Discipline, and in danger of falling from the unity of the Church: And for the refreshing of that one span of ground, God lets fall a whole showre of rain; for the rectifying of that one soul, God poures out the Meditations of the Preacher, into such a subject, as perchance doth little concern the rest of the Congregation. S. *Matthew* relates
¹³⁰ Christs Sermon at large, and S. *Luke* but briefly, and yet S. *Luke* remembers some things that S. *Matthew* had left out. If thou remember not all that was presented to thy faith, all the Citations of places of Scriptures, nor all that was presented to thy reason, all the deducements, and inferences of the Schooles, nor all that was presented to thy spirituall delight, all the sentences of ornament produced out of

the Fathers, yet if thou remember that which concerned thy sin, and thy soul, if thou meditate upon that, apply that, thou hast brought away all the Sermon, all that was intended by the Holy Ghost to be preached to thee. And if thou have done so, as at a donative at a

¹⁴⁰ Coronation, or other solemnity, when mony is throwne among the people, though thou light but upon one shilling of that money, thou canst not think that all the rest is lost, but that some others are the richer for it, though thou beest not; so if thou remember, or apply, or understand but one part of the Sermon, doe not think all the rest to have been idly, or unnecessarily, or impertinently spoken, for thou broughtest a feaver, and hast had thy Julips, another brought a fainting, and a diffident spirit, and must have his Cordials.

Thus then, if S. *Lukes* Sermon be the same that S. *Matthews* was, we see by S. *Lukes* manner of repeating it, That a Sermon may be
¹⁵⁰ well remembred, and well applyed, though all the parts thereof be not so. And then, if these were divers Sermons, and so preached by Christ, at severall times, there arises also this consideration, That Christ did not, and therefore we need not forbear to preach the same particular Doctrines, or to handle the same particular points, which we, or others, in that place, have handled before: A preachers end is not a gathering of fame to himselfe, but a gathering of soules to God; and his way is not novelty, but edification. If we consider the Sermon in Saint *Matthew*, and the Sermon in S. *Luke*, the purpose and the scope of both, the matter and the forme of both, the
¹⁶⁰ body and the parts of both, the phrase and the language of both, is for the most part the same, and yet Christ forbore not to preach it twice.

This excuses no mans ignorance, that is not able to preach seasonably, and to break, and distribute the bread of life according to the emergent necessities of that Congregation, at that time; Nor it excuses no mans lazinesse, that will not employ his whole time upon his calling; Nor any mans vain-glory, and ostentation, who having made a Pye of Plums, without meat, offers it to sale in every Market, and having made an Oration of Flowres, and Figures, and Phrases
¹⁷⁰ without strength, sings it over in every Pulpit: It excuses no mans ignorance, nor lazinesse, nor vain-glory, but yet it reproaches their itching and curious eares, to whom any repetition of the same things

is irksome and fastidious. You may have heard an answer of an Epigrammatist applyable to this purpose; When he read his Epigrams in an Auditory, one of the hearers stopped him, and said, Did not I heare an Epigram to this purpose from you, last yeare? Yes, sayes he, it is like you did; but is not that vice still in you this yeare, which last yeares Epigram reprehended? If your curiosity bring you to say to any Preacher, Did not I heare this Point thus handled in

¹⁸⁰ your Sermon, last yeare? Yes, must he say, and so you must next yeare againe, till it appeare in your amendment, that you did heare it. The Devill maintaines a Warre good cheap, if he may fight with the same sword, and we may not defend with the same buckler; If he can tempt a Son with his Fathers covetousnesse, and a Daughter with her Mothers wantonnesse, if he need not vary the sin, nor the temptation, must wee vary our Doctrine? This is indeed to put new Wine into old vessels, new Doctrine into eares, and hearts not disburdened of old sins. We say, as the Spouse sayes, *Vetera & nova*, we prepare old and new, all that may any way serve your holy taste,
¹⁹⁰ and conduce to your spirituall nourishment; And he is not a Preacher sufficiently learned, that must of necessity preach the same things againe, but he is not a Preacher sufficiently discreet neither, that forbears any thing therefore, because himselfe, or another in that place, hath handled that before. Christ himselfe varied his Sermon very little, if this in *S. Matthew*, and that in *S. Luke*, were divers Sermons.

Quibus

The second doubt which is made about this Sermon, and which ministers to us occasion of another kinde of observations, is the Auditory, to whom Christ preached this Sermon. For first, as this Euangelist reports it, it seemes to have been *Concio ad Clerum*, a

²⁰⁰ Sermon Preached to them who had taken Degrees in Christs Schoole, and followed him, and not *ad populum*, to the promiscuous, and vulgar people; for he sayes, That *Christ seeing the multitude, went up into a mountaine, and thither his Disciples came, and to them he Preached*. And then, as *S. Luke* reports, though the Sermon seeme principally to be directed to the Disciples, yet it was in the presence and hearing of all; for he sayes, *Christ came downe, and stood in the plaine, and a great multitude of people about him*. Both must be done; we must preach in the Mountaine, and preach in the plaine too; preach to the learned, and preach to the simple too; preach to

Cant. 7.13

V. 1

Luke 6.17

²¹⁰ the Court, and preach to the Country too. Onely when we preach in the mountaine, they in the plaine must not caluminate us, and say, This man goes up to Jerusalem, he will be heard by none but Princes, and great persons, as though it were out of affectation, and not in discharge of our duty, that we doe preach there: And when we preach on the plaine, they of the mountaine must not say, This man may serve for a meane Auditory, for a simple Congregation, for a Country Church, as though the fitting of our selves to the capacity, and the edification of such persons, were out of ignorance, or lazinesse, and not a performance of our duties, as well as the other.

²²⁰ Christ preached on the mountaine, and he preached in the plaine; he hath his Church in both; and they that preach in both, or either, for his glory, and not their owne vain-glory, have his Example for their Action.

To make the like use of the other difficulty, arising out of the severall relation of this Sermon, which is *Quomodo*, in what manner, in what position of body Christ preached this Sermon, by this Euan-gelist it seemes that Christ preached sitting, and by the other, that he preached standing. Now, for the most part, Christ did preach sitting. When he preached in the Synagogue of *Nazareth*, and took ²³⁰ that Text, out of *Esay*, *The Spirit of the Lord is upon me, &c. He stood up to reade*, (sayes the story) *and then he closed the Booke, and sate downe to preach*. So also when he came downe from the Mount of Olives into the Temple, *he sate downe there and taught them*. And so Christ himselfe professes, that it was his ordinary cus-tome to doe; For, when they came to apprehend him, he said, *Are ye come out, as against a Thiefe? I sate dayly with you, teaching in the Temple, and ye laid no hold on me*. And according to this cus-tome of his, they who came to great place, and dignity in the Church, did ordinarily preach sitting too; and therefore their Churches were ²⁴⁰ called *Cathedrall*, because they preached sitting in chaires.

Why then will such men, as in all actions of Divine Service, pre-tend to limit every thing precisely to the patterne of Christ himself, to doe just as he did, and no otherwise, why will they admit any other position of the body, in preaching, then sitting, since, *ut pluri-mum*, at least, for the most part, Christ did preach sitting? Or if Christ did both sit, and stand, why will they not acknowledge, that

Quomodo

V. 1

Luke 6.17

Luk. 4.16

John 8.2

Mat. 26.55

all positions of the body, that are reverent, are indifferent in themselves, in the service of God; and being so, why will they not admit that position of the body, which being indifferent in it selfe, is by²⁵⁰ the just command of lawfull authority, made necessary to them, that is, kneeling at the Sacrament? They who refuse it, pretend but two Reasons; First, because Christ at the institution thereof, did not use that position of kneeling, but sitting; Secondly, because they might scandalize others, or enter a false beleefe into others, who should see them kneele, that they kneeled in such adoration thereof, as the Papists doe.

But for the first, who referre all (in their desire) to the practise of Christ himselfe herein, it cannot be a cleare case, In what position of body Christ did institute this Sacrament. There was at that time,²⁶⁰ a civill Supper, the ordinary houshold Supper, and there was a legall Supper, the eating of the Passeover, and then this Sacramentall Supper, of a new institution; And it is cleare, that Christ did not continue one position all this while, but he arose and did some actions between; Neither could that position of body, which they used at the Table, for their civill Supper, and naturall refection, be properly called a sitting, for it was rather a lying, a reclining, a leaning upon a bed; And let it be exactly a sitting, and let that sitting run through all the three Suppers, yet how will that position of sitting, justifie that Canon, which hath passed in a Synod amongst our neighbours,²⁷⁰ *Liberum est stando, sedendo, eundo, cœnam celebrare, non autem geniculando?* How will standing, or walking, be any more maintainable then kneeling, by Christs example? and yet they say, sitting, or walking, or standing, they may receive, but kneeling they must not: But this, I presume that particular Synod did not declare by way of Doctrine, to binde other Churches, but enjoyed a Discipline for their owne.

Harmonia
Synod.
Belg. de
Cœna.
Art. 8

Now, for the danger of scandalizing others, all that come to Church, and are of our profession in Religion, are sufficiently catechized, and informed of the reason of our kneeling, and that we are²⁸⁰ therein farre from the Adoration of the Romane Practise. It is a complaint often made, and often to be repeated, that one of the greatest illusions, and impostures of the Romane Church, is, That the Book-Doctrine, of their learned men, and the ordinary practice of their

people agree not. They know the people doe commit Idolatry, in their manner of adoring the Bread in the Sacrament, and they never preach against this error of the people, nor tell them wherein that Idolatry lies; It is true, that in their Bookes of Controversies, which the people could not understand, if they might reade them, nor may reade them, if they could understand them, in those bookes they²⁹⁰ proceed upon safer grounds; There they say, that when a man adores the Sacrament, he must be sure, that he carry not his thoughts upon any thing that he sees, not onely not upon Bread and Wine, (for, that they must not beleieve to be there, whatsoever they see or taste) but not upon those species and apparences of Bread and Wine, which they seem to see, but he must carry all his thoughts upon the person of Christ, who is there, though he see him not; for, otherwise, say they, if he should adore that which he sees, he should commit Idolatry. Now, if the people were acquainted with this Doctrine, and could possibly observe it, the danger were not so great, in that Adora-³⁰⁰ tion of the Sacrament. Much lesse is there in our kneeling, who, as we acknowledge, that God is present every where, yet otherwise present to us, when we throw our selves downe before him in devotion, and prayer in our Chamber, then he is in the Market, or in the street, and otherwise in the Congregation, at Publike prayer, then at private prayer in our Chamber; so we acknowledge, that he is otherwise present at the Sacrament, then at any other act of Divine Service. That which Christs Example left indifferent, the Authority of that Church, in which God hath given thee thy station, may make necessary to thee; Though not absolutely necessary, and³¹⁰ *Ratione medii*, that none can be saved that doe not kneele at the Sacrament, therefore because they doe not kneele, yet necessary *Ratione præcepti*, as it is enjoyned by lawfull authority, and to resist lawfull authority, is a disobedience, that may endanger any mans salvation.

Now from this Sermon, which gave us our Text, we passe to the Text, which must give us our Sermon, the particular Branches of the Text it selfe, which we proposed at first, for our second part. And there, our first is, *Qui sint*, who they be, that are brought into consideration, *Mundi corde*, those that are pure of heart; first pure,³²⁰ and then, *pure of heart*. In the purest times of the Primitive Church,

there crept in false opinions of purity; we finde two sorts of Puritanes then; The Catharists, and the Cathari; the Catharists were purifying Puritanes, and the Cathari were purified Puritanes: The first thought no creatures pure for mans use, till they were sanctified by them; and thereupon they induced certain charmes, and formes of Purification, too detestable to be named amongst Christians. And then the Cathari, the purified Puritanes thought no men pure but themselves, and themselves so pure, as that they left out that petition out of the Lords prayer, *Dimitte nobis, forgive us our trespasses*, for
³³⁰ they thought they had trespassed in nothing.

They have a third state of Puritanes above these, in the Romane Church; where they say that a man may come to such a state of purity in this life, as that he shall be abstracted, not onely à *passionibus*, from all inordinatenesse of affections and passions, but à *phantasmatis*, from apprehending any thing by those lazy degrees of the senses, and the phantasie, and discourse, and reading, and meditation, and conversation, but they shall come to such a familiarity with God, as that they shall know all by immediate Revelation; They meane, (and, indeed, some of them say) that a man come to that
³⁴⁰ purity in this life, as that in this life, hee shall bee in possession of that very Beatificall vision, which is the state of glory in heaven; In which purity, they say also, that a man may not onely be empty of all sin, but he may be too full of Gods presence, over-fraighted with his grace, so farre, that (as they make *Philip Neri*, the Founder of their last Order, their example) they shall be put to that exclamation, *Recede à me Domine*, O Lord depart farther from me, and withdraw some of this grace, which thou pourest upon me.

And then besides these three imaginary and illusory purities, The Catharists that think no things pure, The Cathari that think no
³⁵⁰ men pure but themselves, and the Super-cathari, in the Romane Church, that think these men as pure, as the Saints, who are in possession of the sight of God in heaven, there is a true purity, which will not serve our turns, which is a partiall purity, that purenesse, that cleannesse, that innocency, to which *David* so often referres himself, in his religious and humble expostulations with God, *Iudge me, and deale with me, according to my righteousness, and mine innocency, and cleannesse of heart, and hands*, saies *David*; that is, as I

am innocent, and guiltlesse, in that particular, which *Saul* imputes to me, and persecutes me for. For, this purenesse, which is this marke
³⁶⁰ of the Saints of God, is not partiall, but universall; it is not a fig-leafe, that covers one spot of nakednesse, but an intire garment, a cleannesse in all our actions.

We say sometimes, and not altogether improperly, that a man walks cleane, if in a foule way, he contract but a few spots of dirt; but yet this is not an absolute cleannesse. A house is not cleane, except Cobwebs be swept downe; A man is not cleane, except he remove the lightest and slightest occasions of provocation. It is the speech of the greatest to the greatest, of Christ to the Church, *Capite vulpeculas, Take us the little Foxes, for they devoure the Vine*. It is
³⁷⁰ not a cropping, a pilling, a retarding of the growth of the Vine that is threatned, but a devouring, though but from little Foxes. It is not so desperate a state, to have thy soule attempted by that Lion, that seekes whom he may devoure, (for then, in great and apparant sinnes, thou wilt be occasioned to call upon the Lion of the tribe of Juda, to thine assistance) as it is to have thy soule eaten up by vermin, by the custome and habit of small sinnes. God punished the Egyptians with little things, with Hailestones, and Froggs, and Grashoppers; and *Pharaohs* Conjurers, that counterfaieted all *Moses* greater workes, failed in the least, in the making of lice. A man may stand a great
³⁸⁰ tentation, and satisfie himselfe in that, and thinke he hath done enough in the way of spirituall valour, and then fall as irrecoverably under the custome of small. I were as good lie under a milstone, as under a hill of sand; for howsoever I might have blowne away every graine of sand, if I had watched it, as it fell, yet when it is a hill, I cannot blow it, nor shove it away: and when I shall thinke to say to God, I have done no great sins, God shall not proceed with me, by waight, but by measure, nor aske how much, but how long I have sinned.

And though I may have done thus much towards this purity, as
³⁹⁰ that, for a good time, I have discontinued my sin, yet if my heart be still set upon the delight, and enjoying of that which was got by my former sins, though I be not that dog that returnes to his vomit, yet I am still that Sow, that wallowes in her mire; though I doe not thrust my hands into new dirt, yet the old dirt is still baked upon my

[Cant. 2.15]

Iob 9.31

hands; though mine owne cloathes doe not defile me againe, as *Iob* speakes, (though I do not relapse to the practise of mine old sin) yet I have none of *Ieremies Nitre*, and *Sope*, none of *Iobs Snow-water*, to wash me cleane, except I come to Restitution. As long as the heart is set upon things sinfully got, thou sinnest over those yeares sins,
⁴⁰⁰ every day: thou art not come to the purity of this text, for it is *pure*, and *pure in heart*.

Corde

But can any man come to that purenesse? to have a heart pure from all foulennesse? can a man be borne so? *Who can bring a cleane thing out of filthinesse?* is *Iobs* unanswerable question. Can any man make it cleane, of himselfe? *Who can say, I have made cleane my heart?* is *Solomons* unanswerable question. Beloved, when such questions as these, are asked in the Scriptures, *How can? who can doe this?* Sometimes they import an absolute impossibility, It cannot be done by any meanes; And sometimes they import but a difficulty, It

Iob 14.4
Prov. 20.[9]

⁴¹⁰ can hardly be done, it can be done but some one way. When the Prophet saies, *Quid proderit sculptile? What good can an Idoll, or an Idolatrous Religion do us?* It shall not helpe us in soule, in reputation, in preferment, it will deceive us every way, it is absolutely impossible, that an Idoll, or an Idolatrous Religion should doe us any good. But then when *David* saies, *Domine quis habitabit, Lord who shall ascend to thy Tabernacle, and dwell in thy holy hil?* *David* does not mean that there is no possibility of ascending thither, or dwelling there, though it be hard clambring thither, and hard holding there; And therefore when the Prophet saies, *Quis sapiens, & intelliget hæc,*

Habak. 2.
[18]

Psal. 15.1

⁴²⁰ *Who is so wise as to finde out this way*, he places this cleannesse, which we inquire after, in Wisdome. What is Wisdome? we may content our selves, with that old definition of Wisdome, that it is *Rerum humanarum, & divinarum scientia*; The Wisdome that accomplishes this cleannesse, is the knowledge, the right valuation of this world, and of the next; To be able to compare the joyes of heaven, and the pleasures of this world, and the gaine of the one, with the losse of the other, this is the way to this cleannesse of the heart; because that heart that considers, and examines, what it takes in, will take in no foule, no infectious thing. *God hath not called us to un-*
⁴³⁰ *cleannesse, but to holinesse*, saies the Apostle. If we be in the waies of uncleannesse, God hath not called us thither: We may slip into them,

1 Thes. 4.7

by the infirmity of our nature; or we may run into them by a custome of sin; wee may bee drawne into them, by the inordinatenesse of our affections; or we may be driven into them, by feare of losing the favour of those great Persons, upon whom we depend, and so accompany, or assist them in their sins.

So we may slip, and run, and be drawne, and be driven, but we are not called, not called by God, into any sin; not called by any Decree of God, not by any profession or calling; not by any complexion, or constitution, to a necessity of committing any sin; All sin⁴⁴⁰ is from our selves: But if we be in the waies of holinesse, it is God that call'd us thither, we have not brought our selves. God calls us by his Ordinance, and Ministry in the Church; But when God hath call'd us thither, we may see, what he expects from us, by that which the Apostle saies, *Let us cleanse our selves from all filthinesse*; that is, let us employ that faculty, that is in our selves, let us be appliable and supple, easie and ductile, in those waies, to which God hath called us. Since God, by breeding us in the Christian Church, and in the knowledge of his word, by putting that balance into our hands,⁴⁵⁰ to try heavenly, and earthly things, by which we may distinguish *Lepram à non lepra*, what is a leprous and sinfull, what is an indifferent, and cleane action, let us be content to put the ware, and the waight into the balance, that is, to bring all objects, and all actions to a consideration, and to an examination, by that tryall, before wee set our hearts upon them: for God leaves no man, with whom he hath proceeded so far, as to breed him in the Christian Church, without a power to doe that, to discern his owne actions, if he do not winke.

Upon those words, *Isaac digged the Wels of water, which they had*⁴⁶⁰ *digged in the daies of Abraham, and the Philistims had stopped*, *Origen* extends this power far, though not very confidently; *Fortè in uniuscuiusque nostrum anima*, saies he; perchance in every one of our soules, there is this Well of the water of Life, and this power to open it: whether *Origens Nostrum*, our soule, be intended by him of us, as we are men, or of us, as wee are Christians, I pronounce not; but divide it; In all us, as we are naturall men, there is this Well of water of Life, *Abraham* digged it at first, The Father of the faithfull our heavenly *Abraham*, infused it into us all at first in *Adam*, from

2 Cor. 7.1

Gen. 26.18
Homil. 13.
in Gen.

whom, as wee have the Image of God, though defaced, so we have
⁴⁷⁰ this Well of water though stopped up; But then the Philistims having
 stopped this well, (Satan by sinne having barred it up) the power
 of opening it againe is not in the naturall man; but *Isaac* diggs them
 againe, *Isaac* who is *Filius lætitiæ*, the Son of Joy, our *Isaac*, our Jesus,
 he opens them againe, to all that receive him according to his Ordi-
 nance in his Church, he hath given this power, of keeping open in
 themselves, this Well of Life, these meanes of Salvation: *Peccata tua*
alios inducunt colores, saies *Origen* in the same place; Thy sinnes
 cover the Image of God with other Images, Images of Beauty, of
 Honour, of Pleasure, so that sometimes thou dost not discern the
⁴⁸⁰ Image of God, in thy soule, but yet there it is: sometimes thou fillest
 this Well with other waters, with teares of hypocrisie, to deceive, or
 teares of lamentation for worldly crosses, but yet such a Well, such
 a power to assist thine owne salvation, there is in thee: *Mulier*
drachmam invenit, non extrinsecus, sed in domo; The Woman who
 had lost her peece of silver, found it not without doores, but within;
 It was *In domo mundata*, when her house was made cleane, but it
 was within the house, and within her owne house. Make cleane thy
 house, by the assistances, which Christ affords thee in his Church,
 and thou shalt never faile finding of that within thee, which shall
⁴⁹⁰ save thee: Not that it growes in thee naturally, or that thou canst
 produce it of thy selfe, but that God hath bound himselfe by his holy
 Covenant, to perfect his work, in every man, that works with him.
 So then in repenting of former sins, in breaking off the practise of
 those sins, in restoring whatsoever was gotten by those sins, in pre-
 cluding all relapses, by a diligent survey and examination of partic-
 ular actions, this is this cleannesse, this purity of heart, which
 constitutes our first branch of this part; And the second is the Pur-
 chase, what we get by it, which is Blessednesse, *Blessed are the pure*
in heart.

Beatus ⁵⁰⁰ In this, we make two steps, Blessednesse, and the present possession
 of this Blessednesse. Now, to this purpose, it is a good Rule that S.
Bernard gives, and a good way that he goes: *Cui quæque res sapiunt*
prout sunt, is sapiens est, saies he: He that tastes, and apprehends all
 things in their proper and naturall tast, he that takes all things
 aright as they are, *Is sapiens est*, nothing distasts him, nothing alters

him, he is wise. If he take the riches of this world to be in their nature, indifferent, neither good, nor bad in themselves, but to receive their denomination in their use, If he take long life to be naturally an effect of a good constitution, and temperament of the
⁵¹⁰ body, and a good husbanding of that temper by temperance, If he take sicknesse to be a declination and disorder thereof, and so other calamities to be the declination of their power, or their favour, in whose protection hee trusted, then he takes all these things, *prout sunt*, as they are, in their right tast, and *Is sapiens est*, he that takes things so, is morally wise. But thus far, S. Bernard does but tell us, *Quis sapiens*, who is wise; but then, *Cui ipsa sapientia sapit, prout est, is beatus*, He that tastes this Wisdome it selfe aright, he onely is Blessed. Now to taste this morall Wisdome aright, to make the right use of that, is to direct all that knowledge upon heavenly things. To
⁵²⁰ understand the wretchednesse of this world, is to be wise, but to make this wisdome apprehend a happinesse in the next world, that is to be blessed. If I can digest the want of Riches, the want of Health, the want of Reputation, out of this consideration, that good men want these, as well as bad, this is morall Wisdome, and a naturall man may be as wise, herein, as I. But if I can make this Wisdome carry me to a higher contemplation, That God hath cast these wants upon me, to draw me the more easily to him, and to see, that in all likelihood, my disposition being considered, more wealth, more health, more preferment would have retarded me, and slackned my pace in
⁵³⁰ his service, then this Wisdome, that is, this use of this morall Wisdome, hath made me blessed; and to this Blessednesse, a naturall man cannot come.

This Blessednesse then, is *Congeries bonorum*, A concurrence, a confluence, an accumulation of all that is Good; And he that is *Mundus corde*, pure of heart, safe in a rectified conscience, hath that. Not that every thing, that hath *Aliquam rationem boni*, any tincture, or name of Good in it, (as Riches, and Health, and Honour) must necessarily fall upon every man, that is good, and pure of heart; (for, for the most part, such men want these more then any other men.)
⁵⁴⁰ But because even those things, which have in them, *Aliquam rationem mali*, some tincture, and name of ill, (as sicknesse of body,

or vexation of spirit) shall be good to them, because they shall advance them in their way to God; therefore are they blessed, as Blessednesse is *Congeries bonorum*, the accumulation of all that is good, because nothing can put on the nature of ill, to them. And though Blessednesse seeme to be but an expectative, a reversion reserved to the next life, yet so blessed are they in this testimony of a rectified conscience, which is this purity of heart, as that they have this blessednesse in a present possession, *Blessed are the pure in heart*; they
 550 are now, they are already Blessed.

Nunc

The farthest that any of the Philosophers went in the discovery of Blessednesse, was but to come to that, *Nemo ante obitum*, to pronounce that no man could be called Blessed before his death; not that they had found what kind of better Blessednesse they went to after their death, but that still till death they were shure, every man was subject to new miseries, and interruptions of any thing which they could have called Blessednesse. The Christian Philosophy goes farther; It shoves us a perfecter Blessednesse then they conceived for the next life, and it imparts that Blessednesse to this life also: The
 560 pure in heart are blessed already, not onely comparatively, that they are in a better way of Blessednesse, then others are, but actually in a present possession of it: for this world and the next world, are not, to the pure in heart, two houses, but two roomes, a Gallery to passe thorough, and a Lodging to rest in, in the same House, which are both under one rooffe, Christ Jesus; The Militant and the Triumphant, are not two Churches, but this the Porch, and that the Chancell of the same Church, which are under one Head, Christ Jesus; so the Joy, and the sense of Salvation, which the pure in heart have here, is not a joy severed from the Joy of Heaven, but a Joy that begins in us here,
 570 and continues, and accompanies us thither, and there flowes on, and dilates it selfe to an infinite expansion, (so, as if you should touch one corne of powder in a traine, and that traine should carry fire into a whole City, from the beginning it was one and the same fire) though the fulness of the glory therof be reserved to that which is expressed in the last branch, *Videbunt Deum*, *They shall see God*; for, as S. Bernard notes, when the Church is highest extolled for her Beauty, yet it is but *Pulcherrima inter mulieres*, *The fairest amongst women*, that is, saies he, *Inter animas terrenas, non autem inter Angelicas*

beatitudines, She is not compared with her owne state in Heaven, she
⁵⁸⁰ shall have a better state in that State, then she hath here; So when
Iohn Baptists Office is highest extolled, that he is called *The great-
 est Prophet*, it is but *Inter natos mulierum*, *Amongst the sons of
 women*, he is not compared with the Son of God. So this Blessednesse
 appropriated to the pure in heart, gives a present assurance of future
 joy, and a present inchoation of that *now*, though the plenary con-
 summation thereof be respited, till we see God.

[Mat. 11.11]

And first *videbunt & non contremiscent*; This is a Blessednesse,
 they shall see God, and be glad to see him; see him in Judgement,
 and be able to stand in Judgement in his sight; They shall see him,
⁵⁹⁰ and never trouble the hills to fall upon them, nor call the mountains
 to cover them; upon them he shall not steal as a thiefe in the night, but
 because he hath used to stand at their doore, and knock, and enter,
 they shall look for his comming, and be glad of it. First they come to
 a true valuation of this world, in *S. Pauls Omnia stercora*, *I count all
 things but Dung, but losse, for the excellency of the knowledge of
 Christ Iesus my Lord*; When they have found the true value of
 worldly things, they will come to something worth the getting, they
 will come to *S. Pauls* way of Gain, *Mors lucrum*, *that to die is gain
 and advantage*: When they know that, they will conceive a religious
⁶⁰⁰ covetousnesse of that, and so come to *S. Pauls Cupio dissolvi*, *to
 desire to be dissolved, and to be with Christ*: When they have enter-
 tained that Desire, they will declare it, make a petition, a suite for it,
 with a *Veni Domine Iesu*, *Come Lord Iesu, come quickly*; and they
 shall have a holy and modest, but yet an infallible assurance of this
 answer to their petition; *Venite benedicti*, *Come ye blessed of my
 Father, inherit the Kingdome prepared for you from the foundations
 of the world*; So *Videbunt & non contremiscent*, by this acquainting
 themselves, and accustoming themselves to his presence, in all their
 actions, and meditations in this life, they shall see him, and be glad to
⁶¹⁰ see him, even in Judgement, in the next.

*Videbunt
 Deum*

Phil. 3.8

Phil. 1.21

[Apoc.
 22.20]
 Mat. 25.34

But the seeing of God principally intended in this place, is that
Visio beatifica, to see God so, as that that very seeing makes the seer
 Blessed, They are Blessed therefore, because they see him; And that
 is *videre Essentiam*, to see the very Essence and nature of God. For,
 that we shall see God in his Essence, is evident enough by that place

1 John 3.2

of the Apostle, *Now we are the Sons of God*, (that is, now by this purity of heart, and testimony of a rectified conscience, we are so) *And it doth not yet appeare what we shall be*, (that is, there are degrees of glory reserved for us, that yet do not appeare to our under-

⁶²⁰standing, we cannot conceive them) *But we know, that when he shall appeare, we shall be like him*, (that is, receive incorruption and glory in our bodies, as he hath done) And then the reason given there, of that, is, *For we shall see him, sicuti est, as he is*, in his Essence; All our Beatification, and Glorification in our bodies consists in this, that we shall see him *sicuti est, as he is*, in his Essence. Then sayes S. Paul,

1 Cor. 13.12

⁶³⁰*I shall know, even as I am knowne*, Essentially. But whether then, in the resurrection, and glorification of the body, God in his Essence be to be seen with those eyes which the body shall then have, is yet, and hath been long a question. The Scripture goes no farther, then to S.

For the Fathers, it may be sufficient to insist upon S. *Augustine*; not because he is alwayes to be preferred before all, but because in this point, he hath best collected all that were before him, and is best followed of all that come after. S. *Augustine* had written against a Bishop who was of the Sect of the Anthropomorphits, whose Heresie ⁶⁴⁰was that God had a Body; and in opposition of him, S. *Augustine* had said, *Istius corporis oculos nec videre Deum, nec visuros*, That God was so far from having a Body, that our bodily eyes, howsoever glorified, should never see God. In that Treatise S. *Augustine* had been very bitter against that Bishop, and being warned of it, in another Epistle to another Bishop, *Fortunatianus*, he repents, and retracts his bitterness, but his opinion, his doctrine, That our bodily eyes should never see God, S. *Augustine* never retracted. He professes ingenuously, *Longè tolerabilius corpori arrogare, quàm Deo derogare*, That he could be more easily brought to attribute so much too much to the ⁶⁵⁰body of man, as to say that with these bodily eyes he should see God, then to derogate so much from God, as to say that he had a body that might be seen; but because he saw that one might follow on the

other, he denied both, and did no more beleeeve that mans eyes should see God, then that God had a body to be seen.

And this negative opinion of his, S. *Augustine* builds upon S. *Ambrose*, and upon S. *Hierome* too, who seem to deny that the Angels themselves see the Essence of God; and upon *Athanasius*, who, against the Arrians opinion, That God the Father only was invisible, but the Son, (who was not equall to the Father) and the
⁶⁶⁰ Holy Ghost, (who was not equall to the Son) might be seen, argues and maintains, that the whole Trinity is equall in it self, and equally invisible to us. So doth he also assist himself with that of *Nazianzen*, *Quando Deus visus, salva sua invisibilitate visus*, howsoever God be said to have been seen, it is said in some such sense, as that even then when he was seen, he was invisible. He might have added *Chrysostomes* testimony too, *Ipsium quod Deus est, nec Angeli viderunt, nec Archangeli*: Neither Angel nor Archangel did ever see that Nature, which is the very Essence of God: And he might have added *Areopagita* too, who expresses it with equall elegancy and vehemency, *Dei*
⁶⁷⁰ *nec sententia est, nec ratio, nec opinio, nec sensus, nec phantasia*: If we bring the very Nature and Essence of God into question, we can give no judgement upon it, (*non sententia*) we can make no probable discourse of it, (*non ratio*) we can frame no likely opinion, or conjecture in it, (*non opinio*) we cannot prepare our selves with any thing which hath fallen under our senses, (*non sensus*) nor with any thing which we can bring studiously, or which can fall casually into our fancy, or imagination, (*non phantasia*.) And upon the whole matter, and all the evidence, he joynes in this verdict with S. *Hierome*, *Tunc cernitur, cum invisibilis creditur*; God is best seen by us, when we
⁶⁸⁰ confesse that he cannot be seen of us. S. *Augustine* denies not, That our eyes shall be spirituall eyes, but in what proportion spirituall, or to what particular use spirituall, he will not pretend to know: *Vtrum in simplicitatem spiritus cedat, ita ut totus homo jam sit spiritus*, whether the body of man shall be so attenuated and rarified, as that the whole man shall become spirit, *Aut animam adjuvet corpus ad videndum*, whether the body shall contribute and assist the faculties of the soul, as in this life it doth, *Fateor me non alicubi legisse, quod existimarem sufficere, ad docendum, aut ad discendum*, sayes that blessed and sober Father, I confesse I never read any thing that I

⁶⁹⁰ thought sufficient to rectifie mine own judgement, much lesse to change anothers: But to all those places of Scripture, which are to this purpose, *That the Angels see the face of God, and that we shall be like the Angels, and see God face to face*, he answers well, *Facies Dei ea est, qua Deus innotescit nobis*, That is the face of God to us all, by which God is known and manifested to us; in which sense, Reason is the face of God to the naturall man, the Law to the Jew, and the Gospell to us; and such a sight of God, doth no more put such a power of seeing in our bodily eyes, then it puts a face upon God: We shall see God face to face, and yet God shall have no face to be seen, nor we bodily eyes to see him by: For, *Non legi*, That, I have not read, sayes he; This, sayes he, I have read, *Regi incorruptibili, & invisibili, Vnto the King eternall, immortall, invisible, &c.* Neither dare I, sayes S. *Augustine*, sever those things which the Spirit of God hath joyned, *Vt dicam incorruptibilem quidem in sæcula sæculorum, invisibilem autem in hoc sæculo*, I dare not say that God is immortall in this world, and in the next world too, but invisible in this world only, and visible in the next, for the Holy Ghost hath pronounced him invisible, as far as immortall.

1 Tim. 1.17

Si rogas, sayes he, if you presse me, Cannot God then be seen?
⁷¹⁰ Yes, I confesse he can. If you ask me, how? *Cum vult, & sicuti vult*, He may be seen when he will, and how he will. If you pursue it, can he not be seen in his Essence? yes, he can; If you proceed farther, and ask me how again? I can say no more, sayes he, then Christ sayes, *Erimus sicut Angeli, we shall be like the Angels*, and we shall see God, so as the Angels do, but they see him not with bodily eyes, nor as an object, which is that that S. *Ambrose*, and S. *Hierome*, and S. *Chrysostome* intend, when they deny that the Angels see the Essence of God, that is, they see him not otherwise then by understanding him. All agree in this resolution, *Solus Deus videt cor, & solum cor*
⁷²⁰ *videt Deum*, Only God can see the heart of man, and only the heart of man can see God: For, in this world, our bodily eyes do not see bodies, they see but colours and dimensions, they see not bodies; much lesse shall our eyes, though spirituall, see spirits in heaven; least of all, that Spirit, in comparison of whom, Angels, and our spirits are but grosse bodies.

So far the Fathers leade us towards a determination herein; and

thus far the School; *Nulla visio naturalis in terris*; Here, in this life, neither the eyes, nor the minde of the most subtile, and most sanctified man can see the Essence of God: *Nulla visio corporalis in Caelis*,

⁷³⁰ The bodily eyes of no man, in the highest state of glorification in heaven, can see the Essence of God: *Nulla visio comprehensiva omnino*, That faculty of man, which shall see the Essence of God in heaven, yet shall not comprehend that Essence; for to comprehend, is not to know a thing, as well as I can know it, but to know it as well as that thing can be knowen; and so only God himself can see, and know, that is, comprehend God.

To end all, in the whole body of the Scriptures we have no light, that our bodily eyes shall be so enlightned in the Resurrection, as to see the Essence of God; For, when *Iob* says, *In carne mea, In my*
⁷⁴⁰ *flesh I shall see God*, and *Oculi mei videbunt, Mine eyes shall see God*, (if these words must necessarily be understood of the last Resurrection, which some Expositors deny, and *Calvin* in particular, understands them of a particular resurrection from that calamity which lay upon *Iob* at that time, and of his confidence that God would raise him again, even in this life) yet howsoever, and to which resurrection soever you refer them, the words must be understood thus, *In my flesh*, that is, when my soule shall re-assume this flesh in the Resurrection, In that flesh I shall see God; he doth not say, That flesh shall, but Hee, in that flesh, shall. So when hee adds *Oculi mei, Mine eyes*
⁷⁵⁰ shall do it, he intends *Oculos internos*, of which the Apostle speaks, *The eyes of your understanding being enlightned*. So then, a faculty to see him so, in his Essence, with bodily eyes, we finde not in Scripture; But yet in the Scriptures we do finde, that we shall see him so, *Sicuti est, As he is*, in his Essence; How? It is a safe answer which *S. Augustine* gives in all such questions, *Meliùs affirmamus, de quibus minimè dubitamus*, Only those things are safely affirmed, and resolved, which admit no doubt: This hath never admitted any doubt, but that our soule, and her faculties shall be so exalted in that state of glory, as that in those internall faculties of the soul, so exalted, we
⁷⁶⁰ shall see the very Essence of God, which no measure of the light of grace, communicated to any, the most sanctified man here, doth effect, but only the light of glory there shall. And therefore this being cleare, that in the faculties of our soules we shall see him, *Restat ut de illa*

Job. 19.26

Ephes. 1.18

visione secundum interiorem hominem certissimi simus, sayes that blessed and sober Father, As our reason is satisfied that the Saints in heaven shall see God so, so let our consciences be satisfied, that we have an interest in that state, and that we in particular shall come to that sight of God; *Et cor mundum ad illam visionem præparemus*, Let us not abuse our selves with false assurances, nor rest in any other,

⁷⁷⁰ then this, that we have made clean, and pure our very hearts, for only such shall see God. *Omnis merities diluculum habuit*, (as the same Father continues this Meditation) The brightest noon had a faint twilight, and break of day; The sight of God which we shall have in heaven, must have a *Diluculum*, a break of day here; If we will see his face there, we must see it in some beames here: And to that purpose, *Visus per omnes sensus recurrit*, (as S. *Augustine* hath collected out of severall places of Scripture) Every sense is called sight, for there is *Odora & vide*, and *Gusta & vide*, Taste and See how sweet, and Smell and See what a savour of life the Lord is; So S. *Iohn* ⁷⁸⁰ turned about, *To see a voice*, There Hearing was Sight; And so our Saviour Christ sayes, *Palpate & videte*, and there Feeling is Seeing. All things concur to this Seeing, and therefore in all the works of your senses, and in all your other faculties, See ye the Lord; Heare him in his word, and so see him; Speak to him in your prayers, and so see him; Touch him in his Sacrament, and so see him; Present holy and religious actions unto him, and so see him.

Apoc. 1.12
Luke 24.39

2 Sam. 14.
[1]

Dauids heart was towards Absalon, sayes that Story: *Ioab* saw that, and, as every man will be forward to further persons growing in favour, (for so it should be done to him, whom the King will honour) ⁷⁹⁰ *Ioab* plotted and effected *Absalons* return, but yet *Absalon* saw not the Kings face in two yeares. Beloved in Christ Jesus, the heart of your gracious God is set upon you; and we his servants have told you so, and brought you thus neare him, into his Court, into his house, into the Church, but yet we cannot get you to see his face, to come to that tendernesse of conscience, as to remember and consider, that all your most secret actions are done in his sight and his presence; *Cæsars* face, and *Cæsars* inscription you can see; The face of the Prince in his coyne you can rise before the Sun to see, and sit up till mid-night to see; but if you do not see the face of God upon every ⁸⁰⁰ piece of that mony too, all that mony is counterfeit; If Christ have

not brought that fish to the hook, that brings the mony in the mouth, (as he did to *Peter*) that mony is ill fished for; If nourishing of suits, and love of contention amongst others, for your own gain have brought it, it is out of the way of that counsell, *Follow peace with all men, and holinesse, without which no man shall see God. This is the generation of them that seeke him, that seek thy face, O Iacob; Innocens manibus, & mundus corde*, either such an innocence, as never fouled the hands, or such an innocency as hath washed them cleane againe, such an innocency as hath kept you from corrupt getting, or
⁸¹⁰ such an innocency as hath restored us, by restoring that, which was corruptly got. It is testified of *Solomon*, *That he exceeded all the Kings of the Earth, for Wisdome, and for Riches, and all the Earth sought the face of Solomon*; A greater then *Solomon* is here, for Wisdome, and Riches; your wisdome is foolishnesse, and your riches beggery, if you see not the face of this *Solomon*; If either you have studied, or practised, or judged, when his back is towards you, that is, if you have not done all, as in his presence. You are in his presence now; goe not out of it, when you goe from hence. *Amor rerum terrenarum, viscus pennarum spiritualium*; God hath given
⁸²⁰ you the wings of Doves, and the eyes of Eagles to see him now, in this place; If in returning from this place, you returne to your former wayes of pleasure or profit, this is a breaking of those Doves wings, and a cieling of those Eagles eyes. *Coge cor tuum cogitare divina, compelle, urge*, sayes that Father; Here, in the Church, thou canst not chuse but see God, and raise thy heart towards him: But when thou art returned to thy severall distractions, that vanities shall pull thine eyes, and obtrectation, and libellous defamation of others shall pull thine eares, and profit shall pull thy hands, then *Coge, compelle, urge*, force and compell thy heart, and presse, even in that thrust of
⁸³⁰ tentations, to see God. What God is in his Essence, or what our sight of the Essence of God shall be in the next world, dispute not too curiously, determine not too peremptorily; *Cogitans de Deo, si finivisti, Deus non est*, is excellently said by *S. Augustine*: If thou begin to think, what the Essence of God is, and canst bring that thought to an end, thou hast mistaken it; whensoever thou canst say, *Deus est*, this is God, or God is this, *non est Deus*, that is not God, God is not that, for he is more, infinitely more then that. But, *non*

Mat. 17.27

Heb. 12.14

Psal. 24.6

1 King.

10.24

August.

potes dicere, Deus est, thou art not able to say, This is God, God is this; *Saltem dicas, hoc Deus non est*; Be able to say, This is not God,
⁸⁴⁰ God is not this: The belly is not God; Mammon is not God; Mauz-
 zim, the God of Forces, Oppression, is not God; Belphegor, Licen-
 tiousnesse, is not God: Howsoever God sees me, to my confusion, yet
 I doe not see God, when I am sacrificing to these, which are not Gods.

Let us begin at that which is nearest us, within us, purenesse of
 heart, and from thence receive the testimony of Gods Privy Seale, the
 impression of his Spirit, that we are Blessed; and that leads us to the
 Great Seale, the full fruition of all; we shall see God, there, where he
 Psal. 36.8 *shall make us drink of the Rivers of his pleasures*; There is fulnesse,
 plenty; but lest it should be a Feast of one day, or of a few, as it is
⁸⁵⁰ said, *they are rivers*, so it is added, *with thee is the Fountaine of life*;
 An abundant river, to convey, and a perpetuall spring, to feed, and
 continue that river: And then, wherein appeares all this? In this, *for*
in thy light we shall see light; In seeing God, we shall see all that
 concernes us, and see it alwayes; No night to determine that day, no
 cloud to overcast it. We end all, with S. *Augustines* devout exclama-
 tion, *Deus bone, qui erunt illi oculi!* Glorious God, what kinde of
 eyes shall they be! *Quam decori! quam sereni!* How bright eyes, and
 how well set! *Quam valentes! quam constantes!* How strong eyes, and
 how durable! *Quid arbitremur? quid æstimemus? quid loquemur?*
⁸⁶⁰ What quality, what value, what name shall we give to those eyes?
Occurrunt verba quotidiana & sordidata vilissimis rebus; I would say
 something of the beauty and glory of these eyes, and can finde no
 words, but such, as I my selfe have mis-used in lower things. Our best
 expressing of it, is to expresse a desire to come to it, for there onely
 we shall learne what to call it. That so, we may goe the Apostles way,
 Rom. 6.22 to his end, *That being made free from sinne, and become servants to*
God, wee may have our fruit unto holinesse, and then, the End, life
everlasting.

Number 14.

*Preached to the King, at White-Hall,
the first Sunday in Lent.*

[Probably February 11, 1626/7]

ESAI. 65.20. *FOR THE CHILD SHALL DIE A
HUNDRED YEARS OLD; BUT THE SINNER,
BEING A HUNDRED YEARS OLD, SHALL BE
ACCURSED.*

PEACE is in *Sion*; Gods whole Quire is in tune; Nay, here is the musick of the Sphears; all the Sphears (all Churches) all the Stars in those Sphears (all Expositours in all Churches) agree in the sense of these words; and agree the words to be a Prophesie, of the Distillation, nay Inundation, of the largenesse, nay the infinitenesse of the blessings, and benefits of Almighty God, prepared and meditated before, and presented, and accomlisht now in the Christian Church. The Sun was up betimes, in the *light of nature*, but then the Sun moved but in the *winter Tropick*, short and cold, dark and¹⁰ cloudy dayes; A *Diluculum* and a *Crepusculum*, a *Dawning* and a *Twilight*, a little *Traditionall* knowledge for the past, and a little *Conjecturall* knowledge for the future, made up their day. The Sunne was advanced higher to the *Jewes* in the *Law*; But then the Sunne was but in *Libra*; as much day as night: There was as much *Baptisme*, as *Circumcision* in that Sacrament; and as much *Lamb* as *Christ*, in that Sacrifice; The Law was their *Equinoctiall*, in which, they might see both the Type, and that which was figured in the Type: But in the Christian Church the Sun is in a *perpetuall Summer Solstice*; which are high degrees, and yet there is a higher, the Sun is in a

²⁰ perpetuall *Meridian* and *Noon*, in that Summer solstice. There is not onely a *Surge Sol*, but a *Siste sol*: God hath brought the Sunne to the height, and fixt the Sun in that height in the Christian Church; where he in his own Sonne by his Spirit hath promised to dwell, *usque ad consummationem*, till the end of the world. Here is *Manna*; and not in *Gomers*, but in *Barns*; and *Quails*; and not in *Heaps*, but in *Hills*; the waters above the Firmament, and not in drops of Dew, but in showers of former and latter Rain; and the Land of *Canaan*; not in *Promise* onely, nor onely in performance, and *Possession*, but in Extention and *Dilatation*. The Graces, and blessings of God, that is,

³⁰ means of salvation, are so abundantly poured upon the Christian Church, as that the triumphant Church if they needed means, might fear they should want them. And of these means and blessings, *long life*, as it is a *Modell* and abridgement of *Eternity*, and a *help* to *Eternitie*, is one; and one in this Text, *The childe shall die 100. yeares old*. But shall we receive good from God, and not receive evill too? shall I shed upon you *Lumen visionis*, the light of that vision, which God hath afforded me in this Prophecie, the light of his countenance, and his gracious blessings upon you, and not lay upon you *Onus visionis*, as the *Prophets* speak often, The burthen of that vision

⁴⁰ which I have seen in this Text too? It was a scorn to *David*, that his servants were *half cloath'd*; The *Samaritane* woman beleev'd, that if she might see Christ, he would tell her all things: Christ promises of the *Holy Ghost*, that he should lead them into *all Truth*: And the Apostles discharge in his office was, that he had spoken to them *all Truth*: And therefore lest I should be defective in that integritie, I say with Saint *Augustine*, *Non vos fallo, non præsumo, non vos fallo*; I will not be so bold with you as flatter you, I will not presume so much upon your weaknesse, as to go about to deceive you, as though there were nothing but blessing in God, but shew you the

⁵⁰ Commination, and judgement of this Text too, that though *the childe should die a hundred yeares old, yet the sinner being a hundred yeares old shall be accursed*. If God had not lengthened his childes life, extended my dayes, but taken me in the sinnes of my youth, where had I been, may every soul here say? And where would you be too, if no man should tell you, that though *The childe should die a hundred yeares old, yet the sinner being a hundred yeares old shall be accursed?*

Job 2.10

Joh. 4.25
16.13

2 Cor. 7.14

What can be certain in this world, if even the mercy of God admit a variation? what can be endlesse here, if even the mercy of God receive a determination? and *sin* doth vary the nature, *sin* doth determine even the infinitenesse of the mercy of God himself, for though
⁶⁰ *The childe shall die a hundred yeares old, yet the sinner being a hundred years old shall be accursed.* Disconsolate soul, dejected spirit, bruised and broken, ground and trodden, attenuated, evaporated, annihilated heart come back; heare thy *reprieve*, and sue for thy *pardon*; God will not take thee away in thy sins, thou shalt have time to repent, *The childe shall die a hundred years old.* But then lame and decrepit soul, gray and inveterate sinner, behold the full ears of corn blasted with a mildew, behold this long day shutting up in such a night, as shall never see light more, the night of death; in which, the
⁷⁰ deadliest pang of thy *Death* will be thine *Immortality*: In this especially shalt thou die, that thou canst not die, when thou art dead; but must live dead for ever: for *The sinner being a hundred yeers old, shall be accursed*, he shall be so for ever.

Divisio

In this discovery from this *Red Sea*, to this *dead Sea*; from the mercy of God, in the blood of his Son, to the malediction of God, in the blood of the sinner, be pleased to make these the points of your Compasse, and your Land-marks by the way, in those, the two parts of this exercise. First, in the first, consider the *precedencie*, and *primogeniture* of *Mercy*; God begins at *Mercy*, and not at *Judgement*:
⁸⁰ God's method here, is not, *The sinner shall be accursed*, but *The childe shall have long life*: but first, the blessing, and then the malediction. And then *secondly*, we shall see, in what form the particular blessing is given here; In *long life*; *The childe shall die a hundred years old.* And then also, because we find it in the company of Mercies, in the region of Mercies, in this first part of the Text, which is the *Sphear of Mercy*; we shall look also how this very *dying* is a *Mercy* too: The mercy is especially plac'd in the long life: *The childe shall live a hundred yeares*; but the Holy Ghost would not leave out that, that he should *die*; The childe shall *die* a hundred yeares old.
⁹⁰ And in these three, first the *precedencie*, and *primogeniture* of God's mercy, and then the specification of that mercy in long life, and lastly, the association of mercy, that death as well as life is a blessing to the Righteous; we shall determine that first part. And in the second, *But*

the sinner being a hundred years old, shall be accursed, we shall see first, that the malediction of God hath no object but a *sinner*: God antidates no malediction: Till there be a sinner, there is no malediction; nay not till there be an *inveterate* sinner; *A sinner of a hundred yeares*, at least, such a sinner, as would be so, if God would spare him a hundred yeares here. And upon such a sinner, God

¹⁰⁰thunders out this Prostration, this Consternation, in this one word of our Text, which involves and inwraps all kinds of miseries, feebleness in body, infatuation in mind, evacuation of power, dishonour in fame, eclipses in favour, ruine in fortune, dejection in spirit, *He shall be accursed*. Where, because in this second part we are in the Region and Sphear of maledictions, we cannot consider this future, *He shall be*, as a future of favour, a prorogation, a deferring of the malediction: *He shall be*, is not, he shall be hereafter, but not yet: but it is a *future of continuation*; *He shall be accursed*, that is, he shall be so *for ever*. And so have you the frame, and partitions of this

¹¹⁰*Bethel*, this House of God in which he dwells, which is both *Iosuah's Beth-hagla*, the house of Joy, and *John's Bethania*, his house of affliction too; and we passe now to the furnishing of these roomes, with such stuff as I can have laid together.

Part 1

First, in our first part, we consider the *precedency*, and *primogeniture* of Mercy. It is a good thing to be descended of the eldest Brother; To descend from God, to depend upon God, by his eldest Son, the Son of his love, the Sonne of his right hand, Mercy, and not to put God to his second way, his sinister way, his way of judgement. *David* prophesies of God's exaltation of *Solomon* so, *Ponam*

¹²⁰*in Primogenitum*, I will make him my first-born: Though *Solomon* were not so, God would make him so. And in that Title, the Wiseman makes his prayer for *Israel*; *Quem coæquasti Primogenito*, whom thou hast nam'd thy first-born; for so God had in *Exodus*.

Israel is my Sonne, even my *first-born*: and in *Job*, the fiercest terror of death is exprest so, *Primogenitus mortis*, the *first-born of Death shall devour his strength*: Still the exaltation, the Superlative is called so; *The first-born*. And in such a sense; if we could think of more degrees of goodnesse in God, of an exaltation of God himself in God, of more God in God, of a Superlative in God, we must

¹³⁰necessarily turn upon his mercy, for that *Mercie* must be the *Super-*

Psal. 89.27

Ecclus. 36.12

4.22

18.13

lative: So is it too, if we consider Gods first action, or God's first thought towards Man; Mercy was the first-born by every Mother; by that Understanding, by that Will, by that Power, which we conceive in God; Mercy was the first-born, and first-mover in all. We consider a *preventing Grace* in God; and that preventing Grace is before all; for that prevents us so, as to *Visite us when we sit in darknesse*. And we consider an *Antecedent-Will* in God, and that *Antecedent Will* is before all; for by that Will, God would have *all men saved*. And when we call Gods Grace by other names then

[Luke 1.
78 and 79]

¹⁴⁰ Preventing, whether *Assisting Grace*, that it stand by us and sustain us, or *Concomitant Grace*, that it work with us, and inanimate our action, when it is doing, or his *Subsequent Grace*, that rectifies or corrects an action, when it is done; when all is done, still it is the *Preventing Power*, and quality of that Grace, that did all that in me: If I stand by his *Assisting Grace*, if I work with his *Concomitant Grace*, if I rectifie my errour by his *Subsequent Grace*, that that moves upon me in all these, is still the preventing power of that Grace. For as all my *Naturall* actions of life are done by the power of that *Soul*, which was in me before, so all the *Supernaturall* actions
¹⁵⁰ *of that Soul*, are done by that power of that Grace, that prevents and preinanimates that action; and all my co-operation is but a post-operation, a working by the Power of that All-preventing Grace. I moved not at first by the *Tide*, by the strength of naturall faculties, nor do I move after by that *winde* which had formerly fill'd my sails: I proceed not now by the strength of that Grace which God gave me heretofore. But as God infuseth a *Soul* into every man, and that Soul elicits a new *Act* in itself, before that man produce any action; so God infuses a *particular Grace* into every good work of mine, and so prevents me, before I co-operate with him. For as Na-
¹⁶⁰ *ture* in her highest exaltation, in the best *Morall* man that is, cannot flow into Grace, Nature cannot become Grace; so neither doth former Grace flow into future Grace, but I need a distinct influence of God, a particular Grace, for *every* good work I do, for every good word I speak, for every good thought I conceive.

When God gives me accesse into his *Library*, leave to consider his proceedings with man, I find the first book of Gods making to be the *Book of Life*. The Book where all their names are written that

Liber vite

are elect to Glory. But I find no such *Book of Death*: All that are not written in the Book of Life, are certainly the sonnes of Death:

¹⁷⁰ To be pretermitted there, there to be left out, wraps them up, at least leaves them wrapt up, in death. But God hath not wrought so positively, nor in so primary a consideration in a book of Death, as in the Book of Life. As the aftertimes made a Book of *Wisdom* out of the *Proverbs*, of *Salomon*, and out of his *Ecclesiastes*; but yet it is not the same Book, nor of the same certainty: so there is a Book of Life *here*, but that is not the same book that is in *Heaven*, nor of the same certainty: For in this Book of Life, which is the Declaration and Testimony which the Church gives of our Election, by those marks of the Elect, which she seeth in the Scriptures, and believeth that she seeth in us, a man may be *Blotted out of the Book of the living*, as *David* speaketh; and as it is added there, *Not written with the Righteous*: Intimating that in some cases, and in some Book of Life, a man may have been written in, and *blotted* out, and written in again. The Book of Life in the Church, The Testimony of our Election here, admits such expunctions, and such redintegrations: but Gods first Book, his *Book of Mercy*; (for this Book in the Church, is but his *Book of Evidence*) is inviolable in it self, and all the names of that Book indelible.

Psal. 69.28

¹⁸⁰

*Liber
Scripturæ*

In Gods first Book, the Book of Life, Mercy hath so much a prece-
¹⁹⁰ dency, and primogeniture, as that there is nothing in it, but Mercy. In Gods other Book, his Book of Scripture, in which he is put often to denounce judgements, as well as to exhibite mercies, still the Tide sets that way, still the Biass leads on that hand, still his method directs us *ad Primogenitum*, to his first-born, to his Mercy. So he began in that Book: *He made man to his Image, and then he blest him*. Here is no malediction, no intermination mingled in Gods first Act, in Gods first purpose upon man: In *Paradise* there is, That if he eat the forbidden fruit, if he will not forbear that, that one Tree, *He shall die*. But God begins not there: before that, he had said, of
²⁰⁰ every tree in the Garden thou maist freely eat; neither is there more vehemency in the punishment, then in the libertie. For as in the punishment there is an ingemination, *Morte morieris*, Dying thou shalt die; that is, thou shalt surely die; so in the liberty, there was an ingemination too, *Comedendo comedes*, Eating thou shalt eat; that

Gen. 1.26

Gen. 2.17

is, thou maist freely eat. In *Deuteronomy* we have a fearfull *Chapter of Maledictions*; but all the former parts of that Chapter, are blessings in the same kind: And he that reads that Chapter, will beginne at the beginning, and meet Gods first-born, his Mercy first. And in those very many places of that Book where God divides the condition, ²¹⁰ *If you obey you shall live, if you rebell you shall die*, still the better Act, and the better condition, and the better reward, is placed in the first place, that God might give us possession, *In jure Primogeniti*, in the right of his first-born, his mercy. And where God pursues the same method, and first dilates himself, and expatiates in the way of mercy, *I will beat down his foes before his face, and plague them that hate him*; when after that he is brought to say, *If his children forsake my Law, I will visit their transgression with the rod*; where first he puts it off for one Generation from himself, to his *Children*, which was one Mercy: And then he puts it upon a for-
²²⁰ saking, an Apostasie, and not upon every sinne of infirmity, which was another Mercy; when it comes to a correction, it is but a milde correction, *with the rod*: And in that, he promises to *visite* them; to manifest himself, and his purpose to them in the correction; all which are higher and higher degrees of Mercy: yet because there is a spark of anger, a tincture of judgement mingled in it, God remembers his first-born, his Mercy, and returns where he begun: *Neverthelesse my Covenant will I not break, nor alter the thing that is gone out of my lips; once have I sworn by my Holinesse, that I will not lie unto David*. There are elder pictures in the world of
²³⁰ Water, then there are any of oyl; but those of oyl have got above them, and shall outlive them. *Water* is a frequent embleme of *Affliction*, in the Scriptures; and so is *oyl of Mercy*; If at any time in any place of Scripture, God seemed to begin with water, with a judgement, yet the oyl will get to the top: in that very judgement, you may see that God had first a mercifull purpose in inflicting that medicinall judgement; for his mercy is his first-born. *His Mercy is new every morning*, saith the Prophet; not onely *every day*, but as *soon as it is day*.

Deut. 27

Psalm. 89.23
verse 30

verse 33

[Lam. 3.23]

Trace God *in thy self*, and thou shalt find it so. If thou beest
²⁴⁰ drowzie now, and unattentive, curious or contentious, or quarrelsome now, now God leaves thee in that indisposition, and that is a

judgement: But it was his Mercy that brought thee hither before. In every sinne thou hast some remorse, some *reluctation*, before thou do that sinne; and that *pre-reluctation*, and *pre-remorse* was Mercy. If thou hadst no such remorse in thy last sinne, before the sinne, and hast it now, this is the effect of Gods former mercy, and former good purpose upon thee, to let thee see that thou needest the assistance of his Minister, and of his Ordinance, to enable thee to lay hold on Mercy when it is offered thee. Can any calamity fall upon thee,

²⁵⁰ in which thou shalt not be bound to say, I have had blessings in a greater measure then this? If thou have had losses, yet thou hast more, out of which God took that. If all be lost, perchance thou art but where thou begunst at first, at nothing. If thou begunst upon a good heighth, and beest fallen from that, and fallen low, yet as God prepared a *Whale* to transport *Jonas*, before *Jonas* was cast into the Sea, God prepared thee a holy *Patience*, before he reduced thee to the exercise of that *Patience*. If thou couldest apprehend nothing done for thy self, yet all the mercies that God hath exhibited to *others*, are former mercies to thee, in the *Pattern*, and in the *Seal*, and in the

²⁶⁰ *Argument* thereof: They have had them, therefore thou shalt. All Gods *Prophecies*, are thy *Histories*: whatsoever he hath promised others, he hath done in his purpose for thee: And all Gods *Histories* are thy *Prophecies*; all that he hath done for others, he owes thee. Hast thou a *hardnesse* of heart? knowest thou not that Christ hath wept before to entender that hardnesse? hast thou a *palenesse* of soul, in the apparition of God in fire, and in judgement? knowest thou not, that Christ hath *bled* before, to give a vigour, and a vegetation, and a verdure to that palenesse? is thy sinne *Actuall* sinne? knowest thou not, that there is a Lamb bleeding before upon the

²⁷⁰ Altar, to expiate that? Is thy terrour from thy inherence, and encombrance of *Originall* sinne? knowest thou not, that the effect of *Baptism* hath blunted the sting of that sinne before? art thou full of sores, putrid and ulcerous sores? full of wounds, through and through piercing wounds? full of diseases, namelesse and complicate diseases? knowest thou not that there is a holy Charm, a blessed Incantation, by which thou art, though not invulnerable, yet invulnerable *unto death*, wrapt up in the eternall Decree of thine *Election*? that's thy pillar, the *assurance of thine Election*: If thou shake

that, if thou cast down that Pillar, if thou distrust thine Election,
²⁸⁰ with *Samson*, who pulled down pillars in his blindnesse, in thy blindnesse thou destroyest thy self. Begin where thou wilt at any Act in thy self, at any act in God, yet there was mercy before that, for his mercy is eternall, eternall even towards thee. *I could* easily think that that, that past between *God* and *Moses* in their long conversation; that that, that past between *Christ* and *Moses* in his transfiguration; that that, that past between Saint *Paul* and the *Court of Heaven* in his extasie was instruction and manifestation on one part, and admiration and application on the other part of the mercy of God. Earth cannot receive, Heaven cannot give such another universal
²⁹⁰ soul to all: all persons, all actions, as Mercy. And were I *the childe of this Text*, that were to live *a hundred yeares*, I would ask no other marrow to my bones, no other wine to my heart, no other light to mine eyes, no other art to my understanding, no other eloquence to my tongue, then the power of apprehending for my self, and the power of deriving and conveying upon others by my Ministry, the Mercy, the early Mercy, the everlasting Mercy of yours, and my God. But we must passe to the consideration of this immense *Light*, in that one *Beam*, wherein it is exhibited here, that is, long life: *The childe shall die a hundred yeares old.*

³⁰⁰ Long life is a blessing, as it is an image of eternity: as Kings are blessings, because they are Images of God. And as to speak properly, a King that possest the whole earth, hath no proportion at all to God, (he is not a dramme, not a grain, not an atome to God) so neither if a thousand *Methusalems* were put in one life, had that long life any proportion to eternity; for *Finite* and *Infinite* have no proportion to one another. But yet when we say so, That the King is *nothing* to God, we speak then between God and the King; and we say that, onely to assist the Kings Religious humiliation of himself in the presence of God. But when we speak between the King
³¹⁰ and our selves his Subjects, there we raise our selves to a just reverence of him, by taking knowledge that he is the Image of God to us. So though *long life* be nothing to eternity, yet because we need such *Glasses* and such *Images*, as God shews us himself in the King, so he shewes us his eternitie in a long life. *In this*, that the *Patriarchs* complain every where of the shortnesse of life, and neernesse of

Vita longa

Gen. 47.9 death; (*Jacob at a hundred and thirtie yeares tells Pharaoh, that his dayes were few,*) In this, that God threatens the shortnesse of life for a punishment to *Eli*, God saies, *There shall not be an old man in thy house for ever*: In this, that God brings it into Promise, and enters it, 1 Sam. 2.32 as into his Audite, and his revenue, (*With long life will I satisfie him, and shew him my salvation,*) That God would give him long life, and make that long life a Type of Eternity; In this, that God continues that promise into performance, and brings it to execution, Psal. 91.16 ³²⁰ in some of his chosen servants; at a hundred and twenty *Moses his eyes were not dim, nor his naturall force abated*; and *Caleb* saith of Deut. 34.7 *himself, I am this day 85. yeares old, and as my strength was at first, for warre, so is my strength now*; In all these and many others, we receive so many testimonies that God brings long life out of his Jos. 14.11 *Treasurie, as an immediate blessing of his. And therefore, as such* ³³⁰ *his blessing, let us pray for it, where it is not come yet, in that appreciation and acclamation of the antient general Councells, Multos annos Cæsari, Æternos annos Cæsari, Long life to our Cesar in this world, everlasting life to our Cesar in the world to come: and then let us reverence this blessing of long life, where it is come, in honouring those Ancient heads, by whose name, God hath been pleased to call himself, Antiquus dierum, the ancient of dayes: and let us not make this blessing of long life, impossible to our selves, by disappointing Gods purpose of long life upon us, by our surfets, our wantonnesse, our quarrels, which are all Goths, and Vandals, and* ³⁴⁰ *Giants, called in by our selves to fight with God against us. But yet, so receive we long life, as a blessing, as that we may also find a blessing in departing from this life: For so manifold, and so multi-form are his blessings, as even death it self hath a place in this Sphear of blessings, The childe shall live a hundred yeares, but yet The childe shall die.*

Morietur

When *Paradise* should have extended, as man should have multiplied, and every holy family, every religious Colony have constituted a new *Paradise*, that as it was said of *Egypt*, when it abounded with *Hermitages* in the Primitive persecutions, That *Egypt* was a continuall *City of Hermitages*; so all the world should have been a continuall *Garden of Paradises*, when all affections should have been subjects, and all creatures servants, and all wives helpers, then life

was a sincere blessing. But, but a mixt blessing now, when all these are so much vitiated; onely a possible blessing; a disputable, a conditionable, a circumstantiall blessing now. If there were any other way to be saved and to get to Heaven, then by being born into this life, I would not wish to have come into this world. And now that God hath made this life a *Bridge* to Heaven; it is but a giddy, and a vertiginous thing, to stand long gazing upon so narrow a bridge, and over so deep and roaring waters, and desperate whirlpools, as this world abounds with: *So teach us to number our dayes*, saith *David*, *that we may apply our hearts unto wisdom*: Not to number them so, as that we place our happinesse, in the increase of their number. What is this *wisdom*? he tells us there; *He asked life of thee, and thou gavest it him*: But was that this life? It was *Length of dayes for ever and ever*, the dayes of Heaven.

Psal. 90.12

Psal. 21.4

As houses that stand in two Shires, trouble the execution of Justice, the house of death that stands in two worlds, may trouble a good mans resolution. As death is a sordid *Postern*, by which I must be thrown out of this world, I would decline it: But as death is the gate, by which I must enter into Heaven, would I never come to it? certainly now, now that *Sinne* hath made life so miserable, if God should deny us death, he multiplied our misery. We are in this Text, upon blessings appropriated to the Christian Church, and so to these times. And in *these Times*, we have not so long life, as the Patriarchs had before. They were to multiply children for replenishing the world, and to that purpose had long life. We multiply sinnes, and the children and off-spring of sinnes, miseries, and therefore may be glad to get from this generation of Vipers. God gave his Children *Manna* and *Quails*, in the Wildernesse, where nothing else was to be had; but when they came to the Land of Promise, that Provision ceas'd: God gave them long life in the times of *Nature*, and long, (though shorter then before) in the times of the *Law*; because in nature especially, but in the Law also, it was hard to discern, hard to attain the wayes to Heaven. But the wayes to Heaven are made so manifest to us in the Gospel, as that for that use, we need not long life; and that is all the use of our life here. He that is ready for Heaven, hath lived to a blessed age; and to such an intendment, a childe newly baptized may be elder then his Grandfather. Therefore

³⁹⁰ we receive long life for a blessing, when God is pleased to give it; though *Christ* entered it into no *Petition of his Prayer*, that God would give it: and so though we enter it into no *Petition*, nor *Prayer*, we receive it as a blessing too, when God will afford us a deliverance, a manumission, an emancipation from the miseries of this life. Truly I would not change that joy and consolation, which I proposed to my hopes, upon my *Death-bed*, at my passage out of this world, for all the joy that I have had in this world over again. And so very a part of the Joy of Heaven is a joyful transmigration from hence, as that if there were no more reward, no more recompence,
⁴⁰⁰ but that, I would put my self to all that belongs to the duty of an honest Christian in the world, onely for a joyfull, a cheerfull passage out of it. And farther we shall not exercise your patience, or your devotion, upon these three pieces which constitute our first part: The Primogeniture of Gods Mercy, which is first in all; The specification of Gods Mercy, long Life, as it is a figure of, and a way to eternity; and then the association of Gods Mercy; that Death, as well as Life, is a blessing to the Righteous.

Part 2

So then we have brought our Sunne to his *Meridianall height*, to a full Noon, in which all shadows are removed: for even the
⁴¹⁰ *shadow of death*, death it self is a blessing, and in the number of his Mercies. But the *Afternoon shadows* break out upon us, in our second part of the Text. And as afternoon shadowes do, these in our Text do also; they grow greater and greater upon us, till they end in night, in everlasting night, *The sinner being a hundred yeares old shall be accursed*. Now of shadowes it is appliably said, *Vmbræ non sunt tenebræ sed densior lux*, shadowes are not utter darknesse, but a thicker light; shadowes are thus much nearer to the nature of light then darknesse is, that shadowes presume light, which darknesse doth not; shadowes could not be, except there were light. The first
⁴²⁰ shadowes in this dark part of our Text, have thus much light in them, that it is but the *sinner*, onely the sinner that is accursed. The Object of Gods malediction, is not *man*, but *sinfull man*. If God make a man sinne, God curses the man; but if sinne make God curse, God curses but the sinne. *Non talem Deum tuum putes, qualis nec tu debes esse*, Never propose to thy self such a God, as thou wert not bound to imitate: Thou mistakest God, if thou make him to be

August.

any such thing, or make him to do any such thing, as thou in thy proportion shouldst not be, or shouldst not do. And shouldst thou curse any man that had never offended, never transgress, never trespass⁴³⁰ thee? Can God have done so? Imagine God, as the Poet saith, *Ludere in humanis*, to play but a *game at Chesse* with this world; to sport himself with making little things great, and great things nothing: Imagine God to be but at play with us, but a gamester; yet will a gamester *curse*, before he be in danger of losing any thing? Will God curse man, before man have sinned? In the Law there are denuntiations of *curses* enjoined and multiplied: There is *maledictus* upon *maledictus*; but it is *maledictus homo*, cursed be the man; He was not curst by God, *before* he was a man; nor curst by God, *because* he was a man; but if that man commit *Idolatry, Adultery, Incest, Bestiality, Bribery, Calumny*, (as the sinnes are reckoned there) there he meets a particular *curse*, upon his particular sinne. The book of Life is but names written in Heaven; all the Book of Death, that is, is but that in the Prophet, when *names are written in the Earth*. But whose names are written in the Earth there? *They that depart from thee, shall be written in the Earth*: They shall be, when they depart from thee. For saith he, *They have forsaken the Lord, the Fountain of Living water*: They did not that, because their names were written in the Earth, but they were written there, because they did that. *Our Saviour Christ* came hither to do all his⁴⁴⁰ Fathers will; and he returned cheerfully to his Father again, as though he had done all, when he had taken away the sinnes of the world by dying for all sinnes, and all sinners. But if there were an *Hospitall* of miserable men, that lay under the *reprobation* and malediction of *Gods decree*, and not for sinne; the blood of that Lamb is not sprinkled upon the Postills of that doore. Forgive me *O Lord*, *O Lord* forgive me my sinnes, the sinnes of my youth, and my present sinnes, the sinne that my Parents cast upon me, Originall sinne, and the sinnes that I cast upon my children, in an ill example; Actuell sinnes, sinnes which are manifest to all the world, and sinnes⁴⁵⁰ which I have so laboured to hide from the world, as that now they are hid from mine own conscience, and mine own memory; Forgive me my crying sins, and my whispering sins, sins of uncharitable hate, and sinnes of unchaste love, sinnes against *Thee* and *Thee*,

Deut. 27.13

Ier. 17.13

against thy Power O Almighty Father, against thy Wisdome, O glorious Sonne, against thy Goodnesse, O blessed Spirit of God; and sinnes against *Him* and *Him*, against Superiours and Equals, and Inferiours; and sinnes against *Me* and *Me*, against mine own soul, and against my body, which I have loved better then my soul; Forgive me O Lord, O Lord in the merits of thy *Christ* and my *Jesus*,
⁴⁷⁰ thine Anointed, and my Saviour; Forgive me my sinnes, all my sinnes, and I will put *Christ* to no more cost, nor thee to more trouble, for any reprobation or malediction that lay upon me, otherwise then as a sinner. I ask but an application, not an extention of that Benediction, *Blessed are they whose sinnes are forgiven*; Let me be but so blessed, and I shall envy no mans Blessednesse: say thou to my sad soul, *Sonne be of good comfort, thy sinnes are forgiven thee*, and I shall never trouble thee with Petitions, to take any other Bill off of the fyle, or to reverse any other Decree, by which I should be accurst, before I was created, or condemned by thee, before thou
⁴⁸⁰ saw'st me as a sinner; For the object of malediction is but a *sinner*, (which was our first) and an *Inveterate sinner*, *A sinner of a hundred yeares*, which is our next consideration.

100. *Anno-
rum*

Ecclus. 4.30

Amos 2.13

Psal. 18.26

Levit. 26.24

First, *Quia centum annorum*, because he is so old; so old in sinne, *He shall be accursed*. And then, *Quamvis centum annorum*, though he be so old, though God have spared him so long he shall be accursed. *God is not a Lion in his house, nor frantick amongst his servants*, saith the Wiseman; God doth not rore, nor tear in pieces for every thing that displeaseth him. But *when God is prest under us, as a cart is prest that is full of sheaves*; the Lord will grone under
⁴⁹⁰ that burthen a while, but he will cast it off at last. That which is said by *David*, is, if it be well observed, spoken of God himself, *Cum perverso pervertêris*; from our frowardnesse, God will learn to be froward: But he is not so, of his own nature. *If you walk contrary unto me, I will walk contrary unto you*, saith God. But this is not said of one, first, wry step; but it is a *walking*, which implies a long, and a considerate continuance. And if man come to sinne so, and will not walk with *God*, *God* will walk with that man in his own pace, and overthrow him in his own wayes. Nay, it is not onely in that place, *If you walk contrary to me, In occursu*, as *Calvin* hath it,
⁵⁰⁰ *ex adverso*, as the *vulgate* hath it, which implies an *Actuall* Opposi-

tion against the wayes of God: but the word is but *Chevi*, and *Chevi* is but *In accidente, in contingente*; if you walk *negligently, inconsiderately*; if you leave out God, pretermitt, and slight God; if you come to call Gods Providence *Fortune*, to call Gods Judgements *Accidents*, or to call the Mercies of God, *favours of great Persons*, if you walk in this *neglect of God*, God shall proceed to a *neglect* of you; and then though God be never the worse for your leaving him out, (for if it were in your power to annihilate this whole world, God were no worse, then before there was a World) yet if God

⁵¹⁰ neglect you, forget, pretermitt you, it is a miserable annihilation, a fearfull malediction. But God begins not before sinne, nor at the first sinne. God did not curse *Adam* and *Eve* for their sinne; it was their first, and God foresaw they would not be *sinners of a hundred yeares*. But him that was in the *Serpent*, that inveterate sinner, him, who had sinned in Gods Court, in Heaven, before, and being banished from thence, fell into this *transmarine treason*, in *another land*, to seduce Gods other Subjects there, him God accurs'd. Who amongst us can say, that he had a *Fever* upon his *first excesse*, or a *Consumption* upon his first *wantonnesse*, or a *Commission* put upon him for

⁵²⁰ his first *Briberie*? Till he be a *sinner of a hundred yeares*, till he have brought age upon himself, by his sinne, before the time, and thereby be a *hundred yeares old at fourtie*, and so a *sinner of a hundred yeares*, till he have a *desire* that he might, and a *hope* that he *shall be* able to sinne *to a hundred yeares*; and so be a sinner of a hundred yeares; Till he sinne hungerly and thirstily, and ambitiously, and swiftly, and commit the sinnes *of a hundred yeares in ten*, and so be a *sinner of a hundred yeares*; till he infect and poyson that age, and spoile that time that he lives in by his exemplary sinnes, till he be *Pestis secularis*, the plague of that age, *peccator secularis*, the *prover-*

⁵³⁰ *biall sinner* of that age, and so be a *sinner of a hundred yeares*, till in his actions he have been, or in his desires be, or in the *fore-knowledge of God would be a sinner of a hundred yeares*, an inveterate, an incorrigible, an everlasting sinner, God comes not to curse him.

But then *Quamvis centum annorum*, though he have lived a hundred yeares, though God have multiplied upon him Evidences, and Seals, and Witnesses, and Possessions, and Continuances, and prescriptions of his favour, all this hath not so riveted God to that man,

as that God must not depart from him. God was crucified for him, but will not be crucified to him; still to hang upon this Crosse, this
⁵⁴⁰ perversnesse of this habituall sinner, and never save himself and come down, never deliver his own Honour, by delivering that sinner to malediction. It is true, that we can have no better Title to *Gods future Blessings*, then his Blessings formerly exhibited to us; Gods former blessings are but his *marks* set up there, that he may know that place, and that man the better against another time, when he shall be pleased to come thither again with a supply of more Blessings: God gives not Blessings as *payments*, but as *obligations*; and becomes a debtor by giving. If I can produce that, *Remember thy mercies of old*, I need ask no new; for even that is a *Specialty* by
⁵⁵⁰ which God hath bound himself to me for more. But yet not so, if I abuse his former Blessings, and make them occasions of sinne. *How often would I have gathered you as a hen gathers her chickens*, saith Christ, I know not how often; surely very often; for *many hundreds of yeares*: But yet, how often soever, God left them open to the *Eagle, the Romane Eagle* at last. God gives thee a *recovery* from sicknesse, that doth not make thee Immortall. God gives thee a good interpretation of thine actions from a gracious Prince, this doth not make thee impeccable in thy self. God gives thee titles of Honour upon thy self, this doth not alwayes give thee honour, and respect
⁵⁶⁰ from others. For as it is God that *Raiseth up the poore out of the dust*, and *lifteth the needy out of the dunghill*, that he may set him with Princes; so it is God that *Cuts off the Spirit of Princes*, and is terrible to the Kings of the Earth. It is God that *maketh the devices of the People of none effect*, and it is God that *destroyes the Counsels of Egypt*. It is God that *maketh their Nobles like Oreb*, and like *Zet*, and like *them that perisht at Endor*, and became as *dung for the Earth*; that is, profitable onely in their ruine, and conculcation. And so with the same unwillingnesse, that God comes to the execution, we come to the denunciation of this malediction. They, They, these
⁵⁷⁰ inveterate, incorrigible sinners, *Quamvis centum annorum*, though God have spared them so long, yet *Quia centum annorum*, because they have imployed all that time in sinne, *They shall be accursed*.

Maledictus

Accursing is malediction, malediction is literally but maledicence; and that is but evill speaking. Now all kinds of evill speaking do not

[Psa. 25.6]

[Mat. 23.37]

Psalm. 113.7

Psal. 76.12

Psalm 33.10

Esay, 19.3

[Psa. 83.11]

inwrap a man within the curse of this Text; For, though it be a shrewd degree of this curse of God, to be generally ill spoken of by sad, sober, and discreet, and dis-passioned, and dis-interested *Men*, yet we are fallen into times, when men will speak ill of men, in things which they do not know, nor should not know, and out of
⁵⁸⁰credulity and easie beleeving of men, whom they should not beleeve; men distempered and transported with passion: So men speak evill out of passion, and out of compassion; out of humour, and out of rumour. But malediction in our Text, is an Imprecation of evil, by such men as would justly inflict it if they could, and because they cannot, they pray to God that he would, and he doth: When God seconds the Imprecations of good men, that is this curse. The Person that is curst here is *Peccator centum annorum*; an habituall, an incorrigible sinner. If you put me to assigne, *in what rank of men*, Magistrates or Subjects, rich or poore, Judges or prisoners, *All*. If
⁵⁹⁰you put me to assigne, for *what sinnes*, sins of *complexion* and constitution, sinnes of societie and *conversation*, sinnes of our *profession*, and *calling*, sinnes of the particular *place*, or of the whole *times*, that we live in, sins of *profit*, or sins of *pleasure*, or sins of *glory*; (for we all do some sins which are sins *merely* of *glory*; sins that we make no profit by, nor take much pleasure in, but do them onely out of a mis-imagined necessity, lest we should go too much lesse, and sink in the estimation of the World, if we did them not;) if I must say which of these sinnes put us under this curse, *All*; If he be *centum annorum*, Inveterate, Incorrigible, *He is accursed*. But then who
⁶⁰⁰curses him? God put an extraordinary spirit, and produc'd extraordinary effects from *curses*, in the mouths of his Prophets which have been since the World began. So *Elizeus* curses, and two Bears destroy fourty two persons. These curses are deposited by God, in the Scriptures, and then inflicted by the *Church*, in her ordinary jurisdiction, by *excommunications*, and other censures. But this may be but matter of *form* in the *Church*, or matter of indignation in the Prophet. Not so, but as God saith, *That the rod in Ashurs hand is his rod*, and the *sword in Babylons hand his sword*, so the curse deposited in the Scripture, and denounced by the Church, is his *curse*. For as the
⁶¹⁰Prophet saith, *Non est malum*, all the evill (that is, all the *penall* ill, all plagues, all warre, all famine,) that is *done* in the World, God

2 Reg. 2.
[24]

Esay. [10.5]

Amos [3.6]

doth; so all the evill that is spoken, all the curses deposited in the Scriptures, and denounced by the Church, God speaks. But be all this so; *there is* a curse deposited, denounced, seconded by God; yet, all this is but malediction, but *a speaking*, here is no *execution* spoken of: yes, there is, for as the sight of God is Heaven, and to be banisht from the sight of God, is Hell in the World to come, so the blessing of God, is Heaven, and the curse of God is Hell and damnation, even in this Life. The *Hieroglyphique* of silence, is the hand upon the

⁶²⁰ mouth; If the hand of God be gone from the mouth, it is gone to strike.

Esay. [1.20]

Exod. 7.4

Prov. 18.21

If it be come to an *Os Domini locutum*, that the mouth of the Lord have spoken it, it will come presently to an *Immittam manum*, That God will lay his hand upon us, in which one Phrase, all the plagues of Egypt are denounced. *Solomon* puts both *hand* and *tongue* together; *In manibus linguæ*, saith he, *Death and Life are in the hand of the tongue*: Gods *Tongue* hath a *hand*; where his Sentence goeth before, the execution followeth. Nay, in the execution of the last sentence, we shall feel the Hand, before we heare the Tongue, the execution is before the sentence; It is, *Ite maledicti*, go ye accursed: First, you must *Go, go*

⁶³⁰ *out of the presence of God*; and by that being gone, you shall know, that you are accursed; Whereas in other proceedings, the sentence denounces the execution, here the execution denounces the sentence. But be all this allowed to be thus; There is a malediction deposited in the Scriptures, denounced by the Church, ratified by God, brought into execution, yet it may be born, men doe bear it. How men do bear it, we know not; what passes between God and those men, upon whom the curse of God lieth, in their dark *horrors at midnight*, they would not have us know, because it is part of their curse, to envy God that glory. But we may consider in some part the insupportableness of

⁶⁴⁰ that weight, if we proceed but so farre, as to accomodate to God, that which is ordinarily said of naturall things, *Corruptio optimi pessima*; when the best things change their nature, they become worst. When God, who is all sweetnesse, shall have learned frowardnesse from us, as *David* speaks; and being all rectitude, shall have learned perversenesse and crookednesse from us, as *Moses* speaks; and being all providence, shall have learned negligence from us: when God who is all Blessing, hath learned to curse of us, and being of himself spread as an universall Hony-combe over All, takes in an impres-

sion, a tincture, an infusion of gall from us, what extraction of
⁶⁵⁰ Wormwood can be so bitter, what exaltation of fire can be so raging,
 what multiplying of talents can be so heavy, what stiffnesse of des-
 tiny can be so inevitable, what confection of gnawing worms, of
 gnashing teeth, of howling cries, of scalding brimstone, of palpable
 darknesse, can be so, so insupportable, so inexpressible, so in-imagin-
 able, as the curse and malediction of God? *And therefore* let not us
 by our works provoke, nor by our words teach God to curse. Lest
 if *with the same tongue that we blesse God, we curse Men*; that is,
 seem to be in Charity in our Prayers here, and carry a ranckerous
 heart, and venomous tongue home with us God come to say (and
⁶⁶⁰ Gods saying is doing) *As he loved cursing, so let it come unto him;*
as he clothed himself with cursing, as with a garment, so let it be as
a girdle, wherewith he is girded continually: When a man curses out
 of *Levity*, and makes a loose habit of that sinne, God shall so gird
 it to him, as he shall never devest it. The Devils grammar is *Appli-*
care Activa Passivis, to apply Actives to Passives; where he sees an
 inclination, to subminister a temptation; where he seeth a froward
 choler, to blow in a curse. And Gods grammar is to *change* Actives
 into Passives: where a man delights in cursing, to make that man
 accursed. And if God do this to them who do but curse men, will
⁶⁷⁰ he do lesse to them, who blaspheme himself? where man wears out
Æternum suum, (as Saint Gregory speaketh) his own eternity, his
 own hundred yeares; that is, his whole life, in cursing and blasphem-
 ing, God shall also extend his curse, *In æterno suo*, in his eternity,
 that is, for *ever*. Which is that, that falls to the bottome, as the heavi-
 est of all, and is our last consideration; that all the rest, that there
 is a curse deposited in the Scriptures, denounced by the Church,
 avowed by God, reduced to execution, and that insupportable in this
 life, is infinitely aggravated by this, that he shall be *accursed for*
ever.

⁶⁸⁰ This is the *Anathema Maran-atha*, accursed *till the Lord come*;
 and when the Lord cometh, he cometh not to reverse, nor to alleviate,
 but to ratifie and aggravate that curse. As soon as Christ curst the
fig-tree, it withered, and it never recovered: for saith that Gospell,
 he curst it *In æternum*, for ever. In the course of our sinne, the *Holy*
Ghost hath put here a number of yeares, a hundred yeares: We sinne

Jam. 3.9

Psal. 109.17

Æternum
 [1 Cor.
 16.22]

Matth. 21.19

long, as long as we can, but yet sinne hath an end. But in this curse of God in the Text, there is no number; it is an *indefinite* future; *He shall be accursed*: A mile of cyphers or figures, added to the former hundred, would not make up a minute of this eternity. Men⁶⁹⁰ have calculated how many particular graines of sand, would fill up all the vast space between the Earth and the Firmament: and we find, that a few lines of cyphers will designe and expresse that number. But if every grain of sand were that number, and multiplied again by that number, yet all that, all that inexpressible, inconsiderable number, made not up one minute of this eternity; neither would this curse, be a minute the shorter for having been indured so many Generations, as there were grains of sand in that number. Our *Esse*, our *Being*, is from Gods saying, *Dixit & facti*, God spoke, and we were made: our *Bene esse*, our *Well-being*, is from Gods⁷⁰⁰ saying too; *Bene-dicit* God blesses us, in speaking graciously to us. Even our *Ill-being*, our condemnation is from Gods saying also: for *Malediction* is *Damnation*. So far God hath gone with us that way, as that our Being, our well-being, our ill-being is from his saying: But God shall never come to a *Non esse*, God shall never say to us, *Be nothing*, God shall never succour us with an *annihilation*, nor give us the ease of resolving into nothing, for this curse flowes on into an *everlasting* future, *He shall be accurst*, he shall be so for *ever*. In a true sense we may say, that Gods *fore-knowledge* growes lesse and lesse every day; for his fore-knowledge is of *future* things, and⁷¹⁰ many things which were future heretofore are past, or present now; and therefore cannot fall under his fore-knowledge: His fore-knowledge in that sense, growes lesse, and decaith. But his eternity decayeth in no sense; and as long as his eternity lasts, as long as God is God, God shall never see that soul, whom he hath accurst, delivered from that curse, or eased in it.

But we are now in the work of an houre, and no more. If there be a minute of sand left, (There is not) If there be a minute of patience left, heare me say, This minute that is left, is that eternitie which we speake of; upon this minute dependeth that eternity: And this minute,⁷²⁰ God is in this Congregation, and puts his eare to every one of your hearts, and hearkens what you will bid him say to your selves: whether he shall blesse you for your acceptation, or curse you for your

refusall of him this minute: for this minute makes up your *Century*, your hundred yeares, your eternity, because it may be your last minute. We need not call that a *Fable*, but a *Parable*, where we heare, That a Mother to still her froward childe told him, she would cast him to the Wolf, the Wolf should have him; and the Wolf which was at the doore, and within hearing, waited, and hoped he should have the childe indeed: but the childe being still'd, and the Mother
⁷³⁰pleased, then she saith, so shall we kill the Wolf, the Wolf shall have none of my childe, and then the Wolf stole away. No metaphor, no comparison is too high, none too low, too triviall, to imprint in you a sense of Gods everlasting goodnesse towards you. God bids your Mother the Church, and us her Servants for your Souls, to denounce his judgements upon your sinnes, and we do it; and the executioner *Satan*, beleeves us, before you beleeeve us, and is ready on his part. Be you also ready on your part, to lay hold upon those conditions, which are annext to all Gods maledictions, Repentance of former, *preclusion* against *future sinnes*, and we shall be alwayes ready, on
⁷⁴⁰our part to assist you with the *Power* of our *Intercession*, to deliver you with the *Keies* of our *Absolution*, and to establish you with the *seales* of *Reconciliation*, and so disappoint that *Wolf*, that roaring *Lion*, that seeks whom he may devour: Go in Peace, and be this your Peace, to know this, *Maledictus qui pendet in Cruce*, God hath laid the whole curse belonging to us upon him, that hangs upon the Crosse; But *Benedictus qui pendet in pendentem*; To all them that hang upon him, that hangeth there, God offereth now, all those blessings, which he that hangeth there hath purchased with the inestimable price of his Incorruptible blood; And to this glorious *Sonne*
⁷⁵⁰of God, who hath suffered all this, and to the most Almighty *Father*, who hath *done* all this, and to the *blessed Spirit of God*, who offereth now to *apply* all this, be ascribed by us, and by the whole Church, All power, praise, might, majesty, glory, and dominion, now and for evermore *Amen*.

[1 Pet. 5.8]

[Gal. 3.13]

Number 15.

*Preached at S. Pauls, upon
Easter-day. 1627.*

HEB. 11.35. *WOMEN RECEIVED THEIR DEAD
RAISED TO LIFE AGAINE: AND OTHERS
WERE TORTURED, NOT ACCEPTING A
DELIVERANCE, THAT THEY MIGHT OBTAIN
A BETTER RESURRECTION.*

MERCY is Gods right hand, with that God gives all; Faith is mans right hand, with that man takes all. *David, Psalm 136.* opens, and enlarges this right hand of God, in pouring out his blessings, plentifully, abundantly, manifoldly there. And in this Chapter, the Apostle opens, and enlarges this right hand of man, by laying hold upon those mercies of God, plentifully, abundantly, manifoldly, by faith here. There, *David* powres downe the mercies of God, in repeating, and re-repeating that phrase, *For his mercy endureth for ever*; And here, *S. Paul* carries up man to heaven, by ¹⁰repeating, and re-repeating the blessings which man hath attained by faith; *By faith Abel sacrificed, By faith Enoch walked with God, By faith Noah built an Arke, &c.* And as in that Psalme, Gods mercies are exprest two waies, First in the good that God did for his servants, *He remembred them in their low estate, for his mercy endureth for ever*: And then againe, *He redeemed them from their enemies, for his mercy endureth for ever*: And then also, in the evill that he brought upon their enemies, *He slew famous Kings, for his mercy endureth for ever*: And then, *He gave their land for an heritage, for his mercy endureth for ever*. So in this Chapter, the Apostle declares

Ver. 23

Ver. 24

²⁰ the benefits of faith, two wayes also: First, how faith enriches us, and accommodates us in the wayes of prosperity, *By faith Abraham went to a place which he received for an inheritance:* And so, *By faith Sarah received strength to conceive seed:* And then, how faith sustaines, and establishes us in the wayes of adversity, *By faith they stopt the mouthes of Lions, by faith they quencht the violence of fire, by faith they escaped the edge of the sword,* in the verse immediatly before the Text. And in this verse, which is our Text, the Apostle hath collected both; The benefits which they received by faith, *Women received their dead raised to life againe,* And then, the holy

³⁰ courage which was infused by Faith, in their persecutions, *Others were tortured, not accepting deliverance, that they might receive a better Resurrection.* And because both these have relation, evidently, pregnantly to the Resurrection, (for their benefit was, that the *Women received their dead* by a Resurrection, And their courage in their persecution was, *That they should receive a better Resurrection*) therefore the whole meditation is proper to this day, in which wee celebrate all Resurrections in the Root, in the Resurrection of the *First fruits of the dead, our Lord and Saviour Christ Iesus.*

Ver. 8

Ver. 11

Ver. 34

[1 Cor.

15.20]

Divisio

Our Parts are two: How plentifully God gives to the faithfull,

⁴⁰ *Women receive their dead raised to life againe,* And how patiently the faithfull suffer Gods corrections, *Others were tortured not accepting, &c.* Though they be both large considerations, (Benefits by Faith, Patience in the Faithfull) yet we shall containe our selves in those particulars which are exprest, or necessarily implied in the Text it selfe. And so in the first place we shall see first, The extraordinary consolation in Gods extraordinary Mercies, in his miraculous Deliverances, such as this, *Women received their dead raised to life againe,* And secondly we shall see the examples, to which the Apostle refers here, What women had had their dead restored to life againe;

⁵⁰ And then, lastly, in that part, That this affection of joy, in having their dead restored to life againe, being put in the weaker sexe, in women onely, we may argue conveniently from thence, That the strength of a true and just joy lies not in that, but that our virility, our holy manhood, our religious strength consists in a faithfull assurance, that we have already a blessed communion with these Saints of God, though they be dead, and we alive; And that we shall have

hereafter a glorious Association with them in the Resurrection, though we never receive our dead raised to life again in this world.

And in those three considerations, we shall determine that first part.

⁶⁰ And then, in the other, The Patience of the Faithfull, *Others were tortured, &c.* we shall first look into the examples which the Apostle refers to; who they were that were thus tortured: And secondly, the heighth and exaltation of their patience, *They would not accept a deliverance:* And lastly, the ground upon which their Anchor was cast, what established their patience, *That they might obtaine a better Resurrection.*

1 Part

First then, for that Blessednesse, which we need not be afraid, nor abstaine from calling the Recompence, the Reward, the Retribution of the faithfull, (for as we consider Death to grow out of Disobedi-

⁷⁰ ence, and Life out of Obedience to the Law, as properly as Death is the wages of sin, Life is the wages of Righteousnesse) If I be asked,

what it is wherein this Recompence, this Reward, this Retribution consists, if I must be put to my Speciall Plea, I must say it is, in that

[Rom. 8.28]

of the Apostle, *Omnia cooperantur in bonum*, That nothing can befall the faithfull, that does not conduce to his good, and advance

[Phil. 1.21]

his happinesse: For he shall not onely find *S. Pauls Mori lucrum*,

That he shall be the better for dying, if he must dye; but he shall find *S. Augustines Vitale cadere*, He shall be the better for sinning,

if he have sinned; So the better, as that by a repentance after that

⁸⁰ sin, hee shall find himselfe established in a neerer, and safer distance with God, then he was in that security, which he had before that

sin. But the Title, and the Plea of the faithfull to this Recompence, extends farther then so; It is not onely, that nothing, how evill soever

Psal. 34.9

in the nature thereof, shall be evill to them; but that all that is Good, is theirs; properly theirs, theirs peculiarly. *There is no want to them that fear the Lord*, sayes *David*; *The young Lions doe lack, and suffer hunger, but they that seeke the Lord, shall not want any good thing.*

The Infidel hath no pretence upon the next world, none at all;

⁹⁰ No nor so cleare a Title to any thing in this world, but that we dispute in the Schoole, whether Infidels have any true dominion, any true proprietie in any thing which they possesse here; And whether there be not an inherent right in the Christians, to plant Christianity

in any part of the Dominions of the Infidels, and consequently, to despoile them even of their possession, if they oppose such Plantations, so established, and such propagations of the Christian Religion. For though we may not begin at the dispossessing, and displanting of the native and naturall Inhabitant, (for so we proceed but as men against men, and upon such equall termes, we have no right to take
¹⁰⁰ any mens possessions from them) yet, when pursuing that Right, which resides in the Christian, we have established such a Plantation, if they supplant that, we may supplant them, say our *Schooles*, and our *Casuists*; For in that case, we proceed not as men against men; not by Gods Common Law, which is equall to all men; that is, the Law of Nature; but we proceed by his higher Law, by his Prerogative, as Christians against Infidels, and then, it is God that proceeds against them, by men, and not those men, of themselves, to serve their owne Ambitions, or their other secular ends. *All things are yours*, saies the Apostle; By what Right? *You are Christs*, saies he, *And*
¹¹⁰ *Christ is Gods*; Thus is a Title conveyed to us, All things are Gods, God hath put all things under Christs feete; And he under ours, as we are Christians. And then, as the generall profession of Christ, entitles us to a generall Title of the world, (for the World belongs to the Faithfull; and Christians, as Christians, and no more, are *Fideles*, Faithfull in respect of Infidels) so those Christians that come to that more particular, more active, more operative faith, which the Apostle speaks of in all this Chapter, come also to a more particular reward, and recompence, and retribution at Gods hands; God does not onely give them the naturall blessings of this World, to which
¹²⁰ they have an inherent right, as they are generall Christians, but as they are thus faithfull Christians, he gives them supernaturall blessings, he enlarges himselfe even to Miracles, in their behalfe; Which is a second consideration; First God opens himselfe in nature, and temporall blessings, to the generall Christian, but to the Faithfull, in Grace, exalted even to the height of Miracle.

1 Cor. 3.21

In this, we consider first, That there is nothing dearer to God then a Miracle. There is nothing that God hath established in a constant course of nature, and which therefore is done every day, but would seeme a Miracle, and exercise our admiration, if it were done but
¹³⁰ once; Nay, the ordinary things in Nature, would be greater miracles,

Miracula

then the extraordinary, which we admire most, if they were done but once; The standing still of the Sun, for *Iosuahs* use, was not, in it selfe, so wonderfull a thing, as that so vast and immense a body as the Sun, should run so many miles, in a minute; The motion of the Sun were a greater wonder then the standing still, if all were to begin againe; And onely the daily doing takes off the admiration. But then God having, as it were, concluded himself in a course of nature, and written downe in the booke of Creatures, Thus and thus all things shall be carried, though he glorifie himselfe sometimes,
¹⁴⁰ in doing a miracle, yet there is in every miracle, a silent chiding of the world, and a tacite reprehension of them, who require, or who need miracles.

Therefore hath God reserved to himselfe the power of Miracles, as a Prerogative; For the devill does no miracles; the devill and his instruments, doe but hasten Nature, or hinder nature, antedate Nature, or postdate Nature, bring things sooner to passe, or retarde them; And howsoever they pretend to oppose nature, yet still it is but upon nature, and but by naturall meanes, that they worke; onely God shakes the whole frame of Nature in pieces, and in a miracle,
¹⁵⁰ proceeds so, as if there were no Creation yet accomplished, no course of Nature yet established. *Facit mirabilia magna solus*, saies *David*; There are *Mirabilia parva*, some lesser wonders, that the devill and his Instruments, *Pharaohs* Sorcerers, can do; But when it comes to *Mirabilia magna*, Great wonders, so great, as that they amount to the nature of a Miracle, *Facit solus*, God, and God onely does them. And amongst these, and amongst the greatest of these, is the raising of the Dead, and therefore we make it a particular consideration, the extraordinary Joy in that case, when *Women received their dead raised to life againe*.

Mortui ¹⁶⁰ Wee know the dishonour, and the infamy that lay upon barrennesse, among the Jews; how wives deplored, and lamented that. When God is pleased to take away that impediment of barrennesse, and to give children, we know the misery, and desolation of orbity, when Parents are deprived of those children, by death; And by the measure of that sorrow, which follows barrennesse, or orbitie, we may proportion that joy, which accompanies Gods miraculous blessings, when *Women receive their dead raised to life againe*. In all

the secular, and prophane Writers in the world, in the whole bodie of Story, you shall not finde such an expressing of the misery of a
¹⁷⁰ famine, as that of the Holy Ghost in the Lamentations; *That women eate Palmares filios*; We translate it, *Their children of a span long*; that is, that they procured abortions and untimely births of those children, which were in their bodies, that they might have so much flesh to eate. As that is proposed for the greatest misery, that ever was, women to destroy their children so, so is this for the highest accumulation of Joy, to have dead children brought to life againe. When we heare S. *Augustine* in his Confessions, lament so passionately the death of his Son, and insist so affectionately, upon the Pregnancie, and Forwardnesse of that Son; though that Son if he had lived, must
¹⁸⁰ have lived a continuall evidence, and monument of his sin, (for, for all his Son, S. *Augustine* was no married man) yet what may we thinke, S. *Augustine* would have given, though it had been to have beene cut out of his own life, to have had that Son restored to life again? Measure it but by the Joy, which we have, in recovering a sick child, from the hands, and jawes, and gates of death; Measure it but by that delight which we have, when we see our Garden recovered from the death of Winter. Mens curiosities have carried them to unlawfull desires of communication with the Dead; as in *Sauls* case towards *Samuel*. But if with a good conscience, and with-
¹⁹⁰ out that horror, which is likely to accompanie such a communication with the Dead, a man might have the conversation of a friend, that had been dead, and had seene the other World; As *Dives* thought no Preacher so powerfull to worke upon his Brethren, as one sent from the Dead, so certainly all the Travailers in the World, if we could heare them all, all the Libraries in the world, if we could read them all, could not tell us so much, as that friend, returned from the dead, which had seene the other World.

But wayving that consideration, because as we know not, what kind of remembrance of this world, God leaves us in the next, when
²⁰⁰ he translates us thither, so neither do we know, what kinde of remembrance of that world, God would leave in that man, whom he should re-translate into this, we fixe onely upon the examples intended in our Text, who these joyfull Women were, that receiv'd their Dead raised to life againe, which is our second Branch of this first

part; for with those three considerations, which constituted our first Branch, we have done, That God gives us this World, as we are generall Christians; And, as we are Faithfull Christians, Miracles; And, the greatest of Miracles, The raising of the Dead.

Mulieres

In the second Branch, we have two Considerations; first, what kind
²¹⁰ of Women these were, and then, who they were; first, their Qualities, and then, their Persons. We have occasion to stop upon the first, because *Aquinas* in his Exposition of this Text, tells us, there are some Expositors, who take this word, *Women*, in this place, to be entended, not of *Mothers*, but of *Wives*; And then, because the Apostle saies here, that *Women received their dead*, that is, say they, Wives received their dead Husbands, raised to life again, and received them, as Husbands, that is, cohabited with them as Husbands, therefore they conclude, saies *Aquinas*, that Death it selfe does not dissolve the band of Marriage; and consequently, that all other Mar-
²²⁰ riages, all super-inductions, even after Death, are unlawfull. Let me say but one word, of the Word, and a word or two of the Matter it selfe, and I shall passe to the other Consideration, The Women whom the Apostle proposes for his examples.

Vxores

The word, *Women*, taken alone, signifies the whole sex, women in generall. When it is contracted to a particular signification, in any Author, it followes the circumstances, and the coherence of that place, in that Author; and by those a man shall easily discerne, of what kinde of Women, that word is entended in that place. In this place, the Apostle works upon his Brethren, the Hebrews, by such ex-
²³⁰ amples, as were within their owne knowledge, and their owne stories, throughout all this Chapter. And in those stories of theirs, we have no example, of any Wife, that had her dead Husband restored to her; but of Mothers that had their Children raised to life, we have. So that this word, *Women*, must signifie here, *Mothers*, and not *Wives*, as *Aquinas* Expositors mis-imagined.

*Nuptiæ
 iteratæ*

And for the matter it selfe, that is, second or oftner-iterated Mar-
 riages, the dis-approving of them, entred very soone into some Here-
 ticks, in the Primitive Church. For the eighth Canon of that great
 Councell of Nice, (which is one of the indubitable Canons) forbids,
²⁴⁰ by name, *Catharos*, The Puritanes of those Times, to be received by
 the Church, except they would be content to receive the Sacrament

with persons that had beene twice married; which, before they would not doe. It entred soone into some Hereticks, and it entred soone, and went far, in some holy and reverent Men, and some Assemblies, that had, and had justly, the name, and forme of Councils. For, in the Councell of *Neo-Cæsarea*, which was before the *Nicen* Councell, in the seventh Canon, there are somewhat shrewd aspersions laid upon second Mariages. And certainly, the Roman Church cannot be denied, to come too neere this dis-approving of second Mariages.

²⁵⁰ For though they will not speak plaine, (they love not that, because they get more by keeping things in suspence) yet plainly they forbid the Benediction at second Mariages. *Valeat quantum valere potest*; Let them doe as well as they can, with their second Marriage, Let them marrie *De bene esse*, At all adventures; but they will afford no Blessing to a second, as to a first Marriage. And though they will not shut the Church doores against all such, yet they will shut up all Church functions against all such. No such Person as hath married twice, or married once, one that hath married twice, can be received to the dignity of Orders, in their Church.

²⁶⁰ And though some of the Fathers pared somewhat too neare the quick in this point, yet it was not as in the Romane Church, to lay snares, and spread nets for gain, and profit, and to forbid only therefore, that they might have market for their Dispensations; neither was it to fixe, and appropriate sanctity, only in Ecclesiasticall persons, who only must not marry twice, but out of a tender sense, and earnest love to Continency, and out of a holy indignation, that men tumbled and wallowed so licentiously, so promiscuously, so indifferently, so inconsiderately in all wayes of incontinency, those blessed Fathers admitted in themselves a super-zealous, an over-vehement animosity

²⁷⁰ in this point. But yet S. *Ierome* himselfe, though he remember with a holy scorn, that when he was at Rome in the assistance of Pope *Damasus* (as his word is, *Cum juvarem*) he saw a man that had buried twenty wives, marry a wife, that buried twenty two husbands, yet for the matter, and in seriousness, he sayes plainly enough, *Non damno Bigamos, imo nec Trigamos, nec si dici potest octogamos*, I condemne no man for marrying two, or three, or if he have a minde to it, eight wives. And so also in his former Epistle, *Abjicimus de Ecclesia Digamos? absit*; God forbid we should deny any Church

Ep. ad
Ageru-
chiam
Apolog.
ad Pam-
mach

assistance to any, for twice marrying; but yet, says that blessed
²⁸⁰ Father, *Monogamos ad continentiam provocamus*; Let me have leave
 to perswade them who have been married, and are at liberty, to
 continency, now at last.

[1 Cor. 7. 39]

Those Fathers departed not from the Apostles *Nubat in Domino*,
Let them marry in the Lord; but they would fain bring the Lord to
 the making of every marriage, and not only the world, and worldly
 respects. For the Lord himself, who honoured marriage, even with
 the first fruits of his miracles, yet perswades continency, *He that is*
able to receive it, let him receive it. The fault which those Fathers
 did, and we may reprehend, is, that men do not try whether they be
²⁹⁰ able to receive it or no; In all Treaties of marriage, in all Contracts
 for Portion, and Joynture, who ever ask their children, who ever aske
 themselves, whether they can live continently or no? Or what triall,
 what experiment can have been made of this, in Cradle-marriages?
 Marriage was given for a remedy; but not before any apparance of
 a danger. And given for Physick, but not before any apparance of
 a disease. And do any Parents lay up a medicine against the falling
 sicknesse, for their new-born children, because those children may
 have the falling sicknesse? The peace of neighbouring States, the
 uniting of great Families for good ends, may present just occasions
³⁰⁰ of departing from severe rules. I only intend, as I take most of those
 Fathers to have done, to leave all persons to their Christian liberty,
 as the Lord hath done; and yet, as the Lord hath done too, to per-
 swade them to consider themselves, and those who are theirs, how
 far they need the use of that Liberty, and not to exceed that. And thus
 much *Aquinas* Expositors, who would needs understand the Women
 in this Text, to be Wives, have occasioned us to say in this point. In
 our order proposed, we passe now to the other consideration, who
 these women were whom the Apostle makes his Examples, for they
 are but two, and may soon be considered.

1 King. 17 ³¹⁰ The first is the Widow of Zareptha, in whose house *Elias* the
 Prophet sojourned. She was a Widow, and a poore Widow, and
 might need the labour, or the providence of a husband in that respect:
 Yet she solicites not, nor *Elias* endeavours not the raising of her dead
 husband to life againe. A Widow, that is, *A Widow indeed*, (as the
 1 Tim. 5. 3 Apostle speaks) may have in that state of such a Widowhood, more

Hieron.

assistances towards the next world, then she should have for this, by taking another husband. For, for that Widow, *Quæ in tumulto mariti, sepeliit voluptates*, Who hath buried all her affections towards this world, in her husbands grave, the Apostle in that place, ordaines
³²⁰honour, *Honour Widows, that are Widows indeed*. And when he sayes Honour, and speaks of poore Widows, he speaks not of such honour as such poore soules are incapable of, but of that Honour, which that word signifies ordinarily in the Scriptures, *Qui non tam in salutationibus, quam in eleemosynis*, sayes S. Chrysostome, which rather consists in Almes, and Reliefe, then in Salutations, and Reverences, or such respects. For so (as S. Ierome notes in particular) when we are commanded to honour our Parents, it is intended wee should relieve and maintain our Parents, if they be decayed. And such honour the Apostle perswades to be given, and such honour
³³⁰God will provide, that is, Peace in the possession of their estate, if they have any estate; and reliefe from others, if they have none, for Widows, that are *Widows indeed*.

In which qualification of theirs, that they be *Widows indeed*, we may well take in that addition which the Apostle makes, *That she have been the wife of one man*. For though we make not that an only, or an essentiall Character of a *Widow indeed*, to have had but one husband, yet we note, as Calvin doth, that the Church received Widows, in yeares, therefore, *Quia timendum erat, ne ad novas nuptias aspirarent*, because the Church feared that they would marry
³⁴⁰again. And certainly, if the Church feared they would, the Church had rather they would not. It is (as Calvin adds there) *Pignus continentiae, & pudoris* (though Calvin were no man to be suspected, to countenance the perversnesse of the Romane Church, in defaming, or undervaluing marriage, yet he sayes so) it is a good Pawne, and Evidence of Continency, to have rested in one husband.

Ver. 9

This Widow of *Zareptha* then, importunes not the Prophet to restore her dead husband; Shee beares her widows estate well enough; but for her dead Son she doth importune him; in the agony and vehemence of a Passion, she sayes, at her first encounter with the
³⁵⁰Prophet, *Quid mihi, & tibi? What have I to do with thee?* Shee doth almost renounce the means; In irregular passion, a disconsolate soule comes to say, what have I to do with Prayers, with Sermons, with

V. 18

Sacraments, I see that God hath forsaken me: but yet shee collects her self; *What have I to do with thee, O thou man of God?* When she confesses him to be the man of God, she doth not renounce him; When we consider the meanes, to be means ordained by God, we finde comfort in them. Yet she cannot contain the bitterness of her passion; *Art thou come unto me, to call my sin to remembrance, and to kill my Son?* She implies thus much; Shall my soule never be at
³⁶⁰ peace? Shall no repentance from my heart, no absolution from thy mouth, make me sure that God hath forgiven and forgotten my sins? But when I have received all Seales of Reconciliation, will God still punish those sins which he pretends to have forgiven, and punish them with so high a hand, as the taking away of my only Childe? And we may see an exaltation of this womans passion, not only in the losse, but in the recovery of her childe too. For when she had received her childe alive, she comes to that passionate acclamation,
V. 24 *Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth, is truth;* As though, if this had not been
³⁷⁰ done, she would not have beleevved that.

How then sayes our Apostle in this Text, That this woman received her dead Son by faith, when she declares this inordinatenesse, this dis-composednesse, and fluctuation of passion? This question made S. *Chrysostome* refer this faith that the Apostle speakes of, to the Prophet that raised the childe, and not to the mother; For she seemes to him to have had none. And so the Syriack translates this place, *Reddiderunt*, not *Acceperunt*; *By faith, They*, that is, the Prophets restored the dead, not *By faith, They*, that is, the mothers received their dead.

³⁸⁰ But God forbid that naturall affections, even in an exaltation, and vehement expressing thereof, should be thought to destroy faith; God forbid that I should conclude an extermination of faith, in *Moses Dele me*, Pardon this people, or blot my name out of thy Book; or in S. *Pauls Anathema pro fratribus*, That he desired to be separated from Christ, rather then his brethren should; or in *Iob*, or in *Ieremy*, or in *Ionas*, when they expostulate, and chide with God himself, out of a wearinesse of their lives; or in the Lord of Life himself, Christ Jesus, when he came to an *Vt quid dereliquisti?* To an apprehension that God had forsaken him upon the Crosse. God that could restore

³⁹⁰ her cold childe, could keep his childe, her faith, alive in those hot embers of Passion. So God did; But he did it thus; The childe was taken from the mothers warm and soft bosome, and carried to the Prophets hard and cold bed.

Beloved, we die in our delicacies, and revive not, but in afflictions; In abundancies, the blow of death meets us, and the breath of life, in misery, and tribulation. God puts himself to the cost of one of his greatest Miracles, for her Faith; He raises her childe to life; And then, he makes up his own work; he continues with that childe, and makes him a good man; There are men, whom, even Miracles
⁴⁰⁰ will not improve; but this childe (we will not dispute it, but accept it from S. *Ierome*, who relates it) became a Prophet. It was that very *Ionas*, whom God imployed to Ninive; in which Service, he gave some signes whose Son he was, and how much of his mothers passion he inherited in his vehement expostulations with God. Be this then our doctrinall instruction for this first example, the *Widow of Zarephtha*; first, that God thinks nothing too deare for his faithfull Children; not his great Treasure, not his Miracles; And then God preserves this faith of theirs, in contemplation of which only, he bestows this Treasure, this Miracle, in the midst of the stormes of
⁴¹⁰ naturall affections, and the tempest of distempered passions; and then lastly, that he proceeds, and goes on in his own goodnesse; Here he makes a Carkasse a Man, and then that man a Prophet; Every day he makes a dead soul, a soul again, and then that soul, a Saint.

The other example in this point, is that *Shunamite*, whose dead son *Elisha* restored to life. In the beginning of that Chapter, you heare of another Widow; *A certaine woman, of the wives of the sons of the Prophets, cryed unto Elisha, Thy servant my husband is dead;* And truly a Widow of one of the sons of the Prophets, a Churchmans Widow, was like enough, to be poore enough; And yet, the
⁴²⁰ Prophet doth not turne upon that way, either to restore her dead husband, or to provide her another husband; but onely enquires how she was left; and finding her in poore estate, and in debt, provides her meanes to pay her debts, and to bring up her children, and to that purpose, procures a miracle from God, in the abundant increase of her oyle; but he troubles not God for her old, or for a new husband. But our example, to which the Apostle in our Text referres himselfe,

Proœm.
in Ionam

2 Reg. 4

is not this Widow in the beginning, but that Mother, in the body of the Chapter, who having, by *Elisha's* prayers, obtained a Son of God, after she was past hope, and that Son being dead in her lap, in her
⁴³⁰ also, (as in the former example) we may consider, how Passion and
 V. 22 Faith may consist together: She asks her husband leave, *That she might run to the Prophet*; her zeale, her passionate zeale hastned her, she would run, but not without her husbands leave.

As S. *Ierome* forbids a Lady, to suffer her daughter, to goe to what Churches she would, so may there be indiscretion at least, to suffer wives to goe to what meetings (though holy Convocations) they will; she does not harbour in her house, a person dangerous to the Publike State, or to her husbands private state, nor a person likely to sollicite her chastity, though in a Prophets name; We may finde women, that
⁴⁴⁰ may have occasion of going to Confession, for something that their Confessors may have done to them. In this womans case, there was no disguise; She would faine goe, and run; but not without her husbands knowledge, and allowance.

V. 23 Her husband asks her, *Why she would goe to the Prophet, then, being neither Sabbath, nor new Moone?* He acknowledges, that God is likelier to conferre blessings upon Sabbaths, and new Moones, upon some dayes, rather then other; That all dayes are not alike with God, then, when he, by his ordinance, hath put a difference between them. And he acknowledges too, that though the Sabbath be
⁴⁵⁰ the principall of those dayes which God hath seposed for his especiall working, yet there are new Moones too; there are other Holy-dayes, for holy Convocations, and for his Divine and Publique Worship, besides the Sabbath. But this was neither Sabbath, nor new Moone, neither Sunday, nor Holy-day; Why would she goe upon that day? Beloved, though for publike meetings, in publike places, the Sabbaths, and Holy-dayes be the proper dayes, yet for conference, and counsell, and other assistances from the Prophets, and Ministers of God, all times are seasonable, all dayes are Sabbaths.

She goes to the Prophet; she presses with so much passion, and
⁴⁶⁰ so much faith too, and so good successe, (for she had her dead son restored unto her) that as from the other, so from this example arises this, That in a heart absolutely surrendred to God, vehement expostulation with God, and yet full submission to God, and a quiet acqui-

escence in God; A storme of affections in nature, and yet a settled calme, and a fast anchorage in grace, a suspection, and a jealousy, and yet an assurance, and a confidence in God, may well consist together: In the same instant that Christ said, *Si possibile*, he said *Veruntamen* too; though he desired that that cup might passe, yet he desired not, that his desire should be satisfied. In the same instant⁴⁷⁰ that the Martyrs under the Altar say, *Vsque quò Domine*, How long Lord before thou execute judgement? they see, that he does execute judgement every day, in their behalfe. All jealousy in God, does not destroy our assurance in him; nor all diffidence, our confidence; nor all feare, our faith. These women had these naturall weaknesses, that is, this strength of affections, and passions, and yet by this faith, these *women received their dead, raised to life againe*.

[Mat. 26.39]

[Apoc. 6.10]

But yet, (which is a last consideration, and our conclusion of this part) this being thus put onely in women, in the weaker sexe, that they desired, that they rejoyced in this resuscitation of the dead, may⁴⁸⁰ well intimate thus much unto us, that our virility, our holy manhood, our true and religious strength, consists in the assurance, that though death have divided us, and though we never receive our dead raised to life again in this world, yet we do live together already, in a holy Communion of Saints, and shal live together for ever, hereafter, in a glorious Resurrection of bodies. Little know we, how little a way a soule hath to goe to heaven, when it departs from the body; Whether it must passe locally, through Moone, and Sun, and Firmament, (and if all that must be done, all that may be done, in lesse time then I have proposed the doubt in) or whether that soule finde new light⁴⁹⁰ in the same roome, and be not carried into any other, but that the glory of heaven be diffused over all, I know not, I dispute not, I inquire not. Without disputing, or inquiring, I know, that when Christ sayes, *That God is not the God of the dead*, he saies that to assure me, that those whom I call dead, are alive. And when the Apostle tels me, *That God is not ashamed to be called the God of the dead*, he tels me that to assure me, That Gods servants lose nothing by dying.

Fœminile

[Luke
20.38]
Heb. 11.16

He was but a Heathen that said, If God love a man, *Iuvenis tollitur*, He takes him young out of this world; And they were but Heathens,⁵⁰⁰ that observed that custome, To put on mourning when their sons

Menander
Thracis

were born, and to feast and triumph when they dyed. But thus much we may learne from these Heathens, That if the dead, and we, be not upon one floore, nor under one story, yet we are under one roofe. We think not a friend lost, because he is gone into another roome, nor because he is gone into another Land; And into another world, no man is gone; for that Heaven, which God created, and this world, is all one world. If I had fixt a Son in Court, or married a daughter into a plentiful Fortune, I were satisfied for that son and that daughter. Shall I not be so, when the King of Heaven hath taken that son
⁵¹⁰ to himselfe, and married himselfe to that daughter, for ever? I spend none of my Faith, I exercise none of my Hope, in this, that I shall have my dead raised to life againe.

This is the faith that sustaines me, when I lose by the death of others, or when I suffer by living in misery my selfe, That the dead, and we, are now all in one Church, and at the resurrection, shall be all in one Quire. But that is the resurrection which belongs to our other part; That resurrection which wee have handled, though it were a resurrection from death, yet it was to death too; for those that were raised again, died again. But the Resurrection which we are to
⁵²⁰ speak of, is for ever; They that rise then, shall see death no more, for it is (sayes our Text) *A better Resurrection.*

2 Part

[Heb. 12.1]

That which we did in the other part, in the last branch thereof, in this part we shall doe in the first; First we shall consider the examples, from which the Apostle deduceth this encouragement, and faithfull constancy, upon those Hebrewes, to whom he directs this Epistle. Though, as he sayes in the beginning of the next Chapter, he were *compassed about with a Cloud of witnesses*, and so might have proposed examples from the Authenticke Scriptures, and the Histories of the Bible, yet we accept that direction, which our Trans-
⁵³⁰ lators have given us, in the Marginall Concordance of their Translation, That the Apostle, in this Text, intends, and so referres to that Story, which is *2 Maccabees 7.7.* To that Story also doth *Aquinas* referre this place; But *Aquinas* may have had a minde, to doe that service to the Romane Church, to make the Apostle cite an Apocryphall Story, though the Apostle meant it not. It may be so in *Aquinas*; He might have such a minde, such a meaning. But surely *Beza* had no such meaning, *Calvin* had no such minde; and yet both

Calvin, and *Beza* referre this Text to that Story. Though it be said, sayes *Calvin*, that *Ieremy* was stoned to death, and *Esay* sawed to death, ⁵⁴⁰ *Non dubito, quin illas persecutiones designet, quæ sub Antiocho*, I doubt not, sayes he, but that the Apostle intends those persecutions, which the *Maccabees* suffered under *Antiochus*.

So then, there may be good use made of an Apocryphall Booke. It alwayes was, and alwayes will be impossible, for our adversaries of the Romane Church, to establish that, which they have so long endeavoured, that is, to make the Apocryphall Bookes equall to the Canonickall. It is true, that before there was any occasion of jealousie, or suspition, that there would be new Articles of faith coyned, and those new Articles authorized, and countenanced out of the Apoc-
⁵⁵⁰ rypHall Books, the blessed Fathers in the Primitive Church, afforded honourable names, and made faire and noble mention of those Books. So they have called them Sacred; and more then that, Divine; and more then that too, Canonickall Books; and more then all that, by the generall name of Scripture, and Holy Writ. But the Holy Ghost, who fore-saw the danger, though those blessed Fathers themselves did not, hath shed, and dropt, even in their writings, many evidences, to prove, in what sense they called those Books by those names, and in what distance they alwayes held them, from those Bookes, which are purely, and positively, and to all purposes, and in all senses,
⁵⁶⁰ Sacred, and Divine, and Canonickall, and simply Scripture, and simply, Holy Writ.

Of this there is no doubt in the Fathers before *S. Augustine*: For all they proposed these Bookes, as *Canones morum, non fidei*, Canonickall, that is, Regular, for applying our manners, and conversation to the Articles of Faith; but not Canonickall, for the establishing those Articles; Canonickall for edification, but not for foundation. And even in the later Roman Church, we have a good Author that gives us a good rule, *Ne turberis Novitie*, Let no young Student be troubled, when he heares these Bookes, by some of the Fathers, called Canon-
⁵⁷⁰ ickall, for, they are so, saies he, in their sense, *Regulares ad ædificationem*, Good Canons, good Rules for matter of manners, and conversation. And this distinction, saies that Author, will serve to rectifie, not onely what the Fathers afore *S. Augustine*, (for they speake cleerely enough) but what *S. Augustine* himselfe, and some Coun-

Sessio 10

cels have said of this matter. But yet, this difference gives no occasion to an elimination, to an extermination of these Books, which we call Apocryphall. And therefore, when in a late forraine Synod, that Nation, where that Synod was gathered, would needs dispute, whether the Apocryphall Bookes should not be utterly left out of the Bible;

⁵⁸⁰ And not effecting that, yet determined, that those Bookes should be removed from their old place, where they had ever stood, that is, after the Bookes of the Old Testament, *Exteri se excusari petierunt*, (say the Acts of that Synod) Those that came to that Synod, from other places, desire to be excused, from assenting to the displacing of those Apocryphall Books. For, in that place, (as we see by *Athanasius*) they prescribe; For, though they be not Canonically, saies he, yet they are *Ejusdem veteris Instrumenti libri*, Books that belong to the Old Testament, that is, (at least) to the elucidation, and cleering of many places in the Old Testament. And that the Ancient Fathers

⁵⁹⁰ thought these Books worthy of their particular consideration, must necessarily be more then evident to him that reads S. *Chrysostomes Homilie*, or *Leo* his Sermon upon this very part of that Book of the *Maccabees* to which the Apostle refers in this Text; that is, to that which the seven Brethren there, suffered for a better Resurrection. And if we take in the testimony of the Reformation, divers great and learned men, have interpreted these Books, by their particular Commentaries. *Osyander* hath done so, and done it, with a protestation, that divers great Divines intreated him to do it. *Conradus Pellicanus* hath done so too; Who, lest these Books should seeme to be under-

⁶⁰⁰ valued, in the name of Apocryphall, saies, that it is fitter to call them *Libros Ecclesiasticos*, rather Ecclesiasticall, then Apocryphall Books. And of the first of these two books of the *Maccabees* he saies freely, *Reverà, Divini Spiritus instigatione*, No doubt, but the holy Ghost moved some holy man to write this Book; because, saies he, by it, many places of the Prophets are the better understood, and without that Booke, (which is a great addition of dignitie) *Ecclesiastica eruditio perfecta non fuisset*, The Church had not been so well enabled, to give perfect instruction in the Ecclesiasticall Story. Therefore he calls it *Piissimum Catholicæ Ecclesiæ institutum*, A most holy

⁶¹⁰ Institution of the Catholike Church, that those Books were read in the Church; And, if that Custome had been every where continued,

Non tot errores increvissent, So many errors had not growne in the Reformed Church, saies that Author. And to descend to practise, at this day we see, that in many Churches of the Reformation, their Preachers never forbear, to preach upon Texts taken out of the Apocryphall Books. We discern cleerely, and as earnestly we detest the mischievous purposes of our Adversaries, in magnifying these Apocryphall Books; It is not, principally, that they would have these Books as good as Scriptures; but, because they would have Scriptures
⁶²⁰ no better then these Books: That so, when it should appeare, that these Books were weake books, and the Scriptures no better then they, their owne Traditions might be as good as either. But, as their impiety is inexcusable, that thus overvalue them, so is their singularity too, that depresse these books too farre; of which, the Apostle himselfe makes this use, not to establish Articles of Faith, but to establish the Hebrews in the Articles of Faith, by examples, deduced from this Booke.

The example then, to which the Apostle leads them, is that Story of a Mother, and her seven Sons, which in one day suffered death,
⁶³⁰ by exquisite torments, rather then break that Law of their God, which the King prest them to break, though but a Ceremoniall Law. Now, as *Leo* saies, in his Sermon upon their day, (for the Christian Church kept a day, in memory of the Martyredome of these seven Maccabees, though they were but Jewes) *Gravant audita, nisi suscipiantur imitanda*; It is a paine to heare the good that others have done, except we have some desire to imitate them, in doing the like. The Panegyricke said well, *Onerosum est, succedere bono Principi*; That King, that comes after a good Predecessour, hath a shrewd burthen upon him; because all the World can compare him with the last King;
⁶⁴⁰ and all the world will looke, that he should be as good a King, as his immediate Predecessour, whom they all remember, was. So *Gravant audita*, It will trouble you to heare, what these Maccabees, which *S. Paul* speaks of, suffered for the Law of their God, but you are weary of it, and would be glad we would give over talking of them, except you have a desire to imitate them. And if you have that, you are glad to heare more, and more of them; and, from this Apostle here, you may. For he makes two uses of their example; First, that though they were tortured, they would not accept a deliverance, And

then, that they put on that resolution, *That they might obtaine a*
⁶⁵⁰ *better Resurrection.*

What they suffered, hath exercised all our Grammarians, and all
 our Philologers, and all our Antiquaries, that have enquired into the
 Racks, and Tortures of those times. We translate it roundly, They
 were tortured. And S. *Pauls* word implies a torture of that kind, that
 their bodies were extended, and rackt, as upon a drumme, and then
 beaten with staves. What the torture, intended in that word, was,
 we know not. But in the Story it selfe, to which he refers, in the
 [2 Macc. 7]
 Maccabees you have all these divers tortures; Cutting out of tongues,
 and cutting off of hands, and feete, and macerating in hot Cauldrons,
⁶⁶⁰ and pulling off the skin of their heads, with their haire; And yet they
 would not accept a deliverance. Was it offered them? Expressly it was.
 Ver. 24 The King promises, and swears to one of them, that he would make
 him Rich, and Happie, and his Friend, and trust him with his affaires,
 if he would apply himselfe to his desires; and yet he would not
 accept this deliverance. This is that which S. *Augustine* saies, *Sunt*
qui patienter moriuntur, There may be many found, that dye without
 any distemper, without any impatience, that suffer patiently enough;
 But then, *Sunt qui patienter vivunt, & delectabiliter moriuntur*;
 There are others, whose life exercises all their patience, so that it is
⁶⁷⁰ a paine to them (though they indure it patiently) to live. But they
 could dye, not only patiently, but cheerefully; They are not onely
 content, if they must, but glad if they may dye, when they may dye
 so, as that thereby, *They may obtaine a better Resurrection.*

And this was the case of these Martyrs, whom the Apostle here
 proposes to the imitation of the Hebrews. They put all upon that
 issue, *A better Resurrection.* So the second Brother saies to the King,
 Ver. 9 Thou, like a Fury, takest us out of this life; but the King of the
 World, shall raise us up, who have dyed for his Law, unto everlasting
 life. Here lay his hope; That that which dyed, that which could dye,
⁶⁸⁰ his body, should be raised againe. So the third Brother proceeded;
 Ver. 11 He held out his hands, and said, These I had from Heaven; and, for
 his Laws, I despise them; and from him, I hope to receive them
 again. There was his hope; a restitution of the same hands, in the Res-
 urrection. And so the fourth Brother; It is good, being put to death,
 Ver. 14 by men, to looke for hope, from God. Hope of what? To be raised

up againe by him; There was his hope. And he thought he could not speake more bitterly to that Tyran, then to tell him, As for thee, thou shalt have no Resurrection unto life. And so the Mother establisheth her selfe too; To her Sons she saies, I gave you not life in my
⁶⁹⁰ wombe, but doubtlesse the Creator that did, will, of his mercy, give you life againe. The soule needed not life againe, for the soule never dyed; the body that dyed, did; Therefore her hope was in a Resurrection. And to her youngest Son she said, Be worthy of thy Brethren, Take thy death, that I may receive thee againe, in mercy, with thy Brethren. All their establishment, all their expectation, all their issue was, *That they might obtaine a better Resurrection.*

Ver. 22

Ver. 29

Now what was this that they qualified and dignified by that addition, *The better Resurrection*? Is it called better, in that it is better then this life, and determined in that comparison, and degree of
⁷⁰⁰ betternesse, and no more? Is it better then those honours, and preferences which that King offered them, and determined in that comparison, and no more? Or better then other men shall have at the last day, (for all men shall have a Resurrection) and determined in that? Or, as S. *Chrysostome* takes it, is it but a better Resurrection then that in the former part of this Text, where dead children are restored to their mothers alive again? Is it but a better Resurrection in some of these senses? Surely better in a higher sense then any of these; It is a supereminent degree of glory, a larger measure of glory, then every man, who in a generall happinesse, is made partaker of the
⁷¹⁰ Resurrection of the righteous, is made partaker of.

Beloved, There is nothing so little in heaven, as that we can expresse it; But if wee could tell you the fulnesse of a soul there, what that fulnesse is; the infinitenesse of that glory there, how far that infinitenesse goes; the Eternity of that happinesse there, how long that happinesse lasts; if we could make you know all this, yet this *Better Resurrection* is a heaping, even of that Fulnesse, and an enlarging, even of that Infinitenesse, and an extention, even of that eternity of happinesse; For, all these, this Fulnesse, this Infinitenesse, this Eternity are in all the Resurrections of the Righteous, and this
⁷²⁰ is a *better Resurrection*; We may almost say, it is something more then Heaven; for, all that have any Resurrection to life, have all heaven; And something more then God; for, all that have any Resur-

rection to life, have all God; and yet these shall have a better Resurrection. Amorous soule, ambitious soule, covetous soule, voluptuous soule, what wouldest thou have in heaven? What doth thy holy amorousnesse, thy holy covetousnesse, thy holy ambition, and voluptuousnesse most carry thy desire upon? Call it what thou wilt; think it what thou canst; think it something that thou canst not think; and all this thou shalt have, if thou have any Resurrection unto life; and
⁷³⁰ yet there is a *Better Resurrection*. When I consider what I was in my parents loynes (a substance unworthy of a word, unworthy of a thought) when I consider what I am now, (a Volume of diseases bound up together, a dry cynder, if I look for naturall, for radicall moisture, and yet a Spunge, a bottle of overflowing Rheumes, if I consider accidentall; an aged childe, a gray-headed Infant, and but the ghost of mine own youth) When I consider what I shall be at last, by the hand of death, in my grave, (first, but Putrifaction, and then, not so much as putrifaction, I shall not be able to send forth so much as an ill ayre, not any ayre at all, but shall be all insipid, taste-
⁷⁴⁰ lesse, savourlesse dust; for a while, all wormes, and after a while, not so much as wormes, sordid, senslesse, namelesse dust) When I consider the past, and present, and future state of this body, in this world, I am able to conceive, able to expresse the worst that can befall it in nature, and the worst that can be inflicted upon it by man, or fortune; But the least degree of glory that God hath prepared for that body in heaven, I am not able to expresse, not able to conceive.

That man comes with a Barly corn in his hand, to measure the compasse of the Firmament, (and when will he have done that work, by that way?) he comes with a grain of dust in his scales, to weigh
⁷⁵⁰ the whole body of the world, (and when will he have done that work, that way?) that bids his heart imagine, or his language declare, or his wit compare the least degree of the glory of any good mans Resurrection; And yet, there is a *Better Resurrection*. A *Better Resurrection* reserved for them, and appropriated to them *That fulfill the sufferings of Christ, in their flesh*, by Martyrdome, and so become witnesses to that Conveyance which he hath sealed with his blood, by shedding their blood; and glorifie him upon earth (as far as it is possible for man) by the same way that he hath glorified them in heaven; and are admitted to such a conformity with Christ, as that

⁷⁶⁰ (if we may have leave to expresse it so) they have dyed for one another.

Neither is this *Martyrdome*, and so this *Better Resurrection*, appropriated to a reall, and actuall, and absolute dying for Christ; but every suffering of ours, by which suffering, he may be glorified, is a degree of *Martyrdome*, and so a degree of improving, and bettering our *Resurrection*. For as *S. Ierome* sayes, *That chastity is a perpetuall Martyrdome*, So every war maintained by us, against our own desires, is a *Martyrdome* too. In a word, to do good for Gods glory, brings us to a Good, but to suffer for his glory, brings us to a *Better Resurrection*; And, to suffer patiently, brings us to a Good, but to suffer chearefully, and more then that, thankfully, brings us to a *Better Resurrection*. If all the torments of all the afflicted men, from *Abel*, to that soul that groanes in the Inquisition, or that gaspes upon his death-bed, at this minute, were upon one man at once, all that had no proportion to the least torment of hell; nay if all the torments which all the damned in hell have suffered, from *Cain* to this minute, were at once upon one soul, so, as that soul for all that, might know that those torments should have an end, though after a thousand millions of millions of Generations, all that would have no ⁷⁸⁰ proportion to any of the torments of hell; because, the extention of those torments, and their everlastingnesse, hath more of the nature of torment, and of the nature of hell in it, then the intensnesse, and the vehemency thereof can have. So, if all the joyes, of all the men that have had all their hearts desires, were con-centred in one heart, all that would not be as a spark in his Chimney, to the generall conflagration of the whole world, in respect of the least joy, that that soule is made partaker of, that departs from this world, immediatly after a pardon received, and reconciliation sealed to him, for all his sins; No doubt but he shall have a good *Resurrection*; But then, we ⁷⁹⁰ cannot doubt neither, but that to him that hath been carefull in all his wayes, and yet crost in all his wayes, to him whose daily bread hath been affliction, and yet is satisfied as with marrow, and with fatnesse, with that bread of affliction, and not only contented in, but glad of that affliction, no doubt but to him is reserved a *Better Resurrection*; Every *Resurrection* is more then we can think, but this is more then that more. Almighty God inform us, and reveale unto us,

what this *Better Resurrection* is, by possessing us of it; And make the hastening to it, one degree of addition in it. Come Lord Jesus, come quickly to the consummation of that Kingdome which thou⁸⁰⁰ hast purchased for us, with the inestimable price of thine incorruptible blood. *Amen.*

Number 16.

*Preached to the King, at White-Hall,
the first of April, 1627.*

MARK 4.24. *TAKE HEED WHAT YOU HEARE.*

WHETHER that which is recorded by this Evangelist, in, and about this Chapter, be *one intire Sermon* of our Saviours, preached at once, or *Notes* taken and erected from severall Sermons of his, we are no further curious to inquire, then may serve to ground this *Note*, that if it were one intire *Sermon* our Saviour preached methodically, and eased his hearers with certain *landmarks* by the way, with certain *divisions*, certain *transitions*, and callings upon them, to observe the points as they arose: For as he beginneth so, *Hearken, Behold*, so he returneth to that refreshing of their considerations, *Et dixit illis*, He said unto them; and, *Again, he said unto them*, seaven or eight times, in this Chapter; so many times he calleth upon them, to observe his passing from one point to another. If they be but *Notes* of severall Sermons, we onely note this from that, That though a man understand not a whole Sermon, or remember not a whole Sermon, yet he doth well, that layeth hold upon such *Notes* therein as may be applicable to his own case, and his own conscience, and conduce to his own edification. The widow of *Sarepta* had no Palaces to build, and therefore she went not out to survey *Timber*; she had onely a poore cake to bake to save her own and her
¹⁰ child's life, and she went out to gather a few sticks, two sticks as she told the Prophet *Elias*, to do that work. Every man that cometh to heare here, every man that cometh to speak here, cometh not to build Churches, nor to build Common-wealths; to speak onely of the duties of Kings, and of Prelates, and of Magistrates; but that

verse 3

1 Reg. 17.
[12]

poore soul that gathers a stick or two, for the baking of her own cake, that layeth hold upon any Note for the rectifying of her own perverseness hath performed the commandment of this Text, *Take heed what ye heare*. He that is drowning, will take hold of a bulrush; and even that bulrush may stay him, till stronger means of succour come.

³⁰ If you would but feel, that you are drowning in the whirlpools of sinne, and Gods judgements for sin, and would lay hold upon the shallowest man, (be that man dignified with Gods Character, the *Character of Orders*;) and lay hold upon the meanest part of his speach, (be that speach dignified with Gods Ordinance, be it a *Sermon*) even I, and any thing that I say here, and say thus, (spoken by a Minister of God, in the house of God, by the Ordinance of God) might stop you till you heard better, and you might be the fitter for more, if you would but take heed now what you heard; *Take heed what you heare*.

Divisio ⁴⁰ These words were spoken by *Christ*, to his *Apostles* upon this occasion. He had told them before, That since there was a candle lighted in the world, it must not be put under a *bushell*, nor under a *bed*, verse 21. That all that is hid, should be made manifest; That all that was kept secret, should come abroad, verse 22. That if any man had ears to heare, he might heare, verse 23. That is, that the Mystery of salvation, which had been hid from the world till now, was now to be published to the world, by their Preaching, their Ministry, their Apostleship: And that therefore, since he was now giving them their Commission, and their instructions; since all that ⁵⁰ they had in charge for the salvation of the whole world, was onely that, that he delivered unto them, that which they heard from him, they should take heed what they heard; *Take heed what you heare*. In which he layeth a double obligation upon them: First, *All* that you hear from me, you are to preach to the world; and therefore *Take heed what you heare; forget* none of that; And then, you are to preach no more then you heare from me; and therefore *Take heed what you heare*; adde nothing to that. Be not over-timorous so to prevaricate and forbear to preach that, which you have truly heard from me; But be not over-venturous neither, to pretend a Commis- ⁶⁰ sion when you have none, and to preach that for my word, which is your own passion, or their purpose that set you up. And when we

shall have considered these words in this their first acceptation, as they were spoken literally, and personally to the Apostles, we shall see also, that by reflexion they are spoken to us, the Ministers of the Gospell; and not onely to us, of the *Reformation*, but to our Adversaries of the *Romane persuasion* too; and therefore, in that part, we shall institute a short comparison, whether they or we do best observe this commandment, *Take heed what you heare*; Preach all that, preach nothing but that, which you have received from me.

⁷⁰ And having passed through these words, in both those acceptations, literally to the Apostles, and by reflexion to all the Ministers of the Gospell, the Apostles being at this time, when these words were spoken, but *Hearers*, they are also by a fair accommodation applicable to you that are Hearers now, *Take heed what you heare*: And since God hath extended upon you that glorification, that beatification, as that he hath made you *regale Sacerdotium*, a royall Priesthood, since you have a Regality and a Priesthood imprinted upon you, since by the prerogative which you have in the Gospell of the Kingdome of Christ Jesus, and the co-inheritance which you have in that King-
⁸⁰ dome with Christ Jesus himself, you are *Regum genus*, and *Sacerdotum genus*, of kin to Kings, and of kin to Priests, be carefull of the honour of both those, of whose honour, you have the honour to participate, and take heed what you heare of *Kings*, take heed what you heare of *Priests*, take heed of hearkning to *seditionous rumours*, which may violate the dignity of the State, or of *schismaticall rumours*, which may cast a cloud, or aspersion upon the government of the Church; *Take heed what you hear*.

[1 Pet. 2.9]

First then as the words are spoken, in their first acceptation, literally to the Apostles, the first obligation that Christ layes upon them,
⁹⁰ is the publication of the whole Gospell. *Take heed what you heare*; for, all that, which you hear from me, the world must heare from you; for, for all my death and resurrection the world lies still surrounded under sinne, and Condemnation, if this death and resurrection, be not preached by you, unto them. Therefore the last words that ever our Saviour spoke unto them, were a ratification of this Commission, *You shall be my witnesses both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth*. God proceeds legaly; Publication before Judgement. God shall condemn

1 Part

Acts 1.8

no man, for not beleeving in Christ, to whom Christ was never manifested. ¹⁰⁰ 'Tis true, that God is said to have come to *Elijah* in that still small voice, and not in the *strong wind*, not in the *Earth-quake*, not in the *fire*. So God says, *Sibilabo populum meum*, I will but hisse, I will but whisper for my people, and gather them so. So Christ tells us things in *darknesse*; And so Christ speakes to us in our *Ear*; And these low voices, and holy whisperings, and halfe-silences, denote to us, the inspirations of his Spirit, *as his Spirit beares witnesse with our Spirit*; as the Holy Ghost insinuates himselfe into our soules, and works upon us so, by his *private motions*. But this is not Gods ordinary way, to be whispering of secrets. The first thing that God made, ¹¹⁰ was *light*; The last thing, that he hath reserved to doe, is the manifestation of the light of his Essence in our Glorification. And for Publication of himselfe here, by the way, he hath constituted a *Church*, in a *Visibility*, in an eminency, *as a City upon a hill*; And in this Church, his Ordinance is Ordinance indeed; his Ordinance of preaching batters the soule, and by that breach, the Spirit enters; His Ministers are an *Earth-quake*, and shake an earthly soule; They are the *sonnes of thunder*, and scatter a cloudy conscience; They are as the fall of waters, and carry with them whole Congregations; 3000 at a Sermon, 5000 at a Sermon, a whole City, such a City as ¹²⁰ Niniveh at a Sermon; and they are as the roaring of a Lion, where the Lion of the tribe of Juda, cries down the Lion that seekes whom he may devour; that is, Orthodoxall and fundamentall truths, are established against clamorous and vociferant innovations. Therefore what Christ tels us in the darke, he bids us speake in the light; and what he saies in our eare, he bids us preach on the house top. Nothing is Gospell, not *Evangelium*, good message, if it be not put into a Messengers mouth, and delivered by him; nothing is conducive to his end, nor available to our salvation, except it be avowable doctrine, doctrine that may be spoke alowd, though it awake them, that sleep ¹³⁰ in their sinne, and make them the more froward, for being so awaked.

God hath made all things in a *Roundnesse*, from the round superficies of this earth, which we tread here, to the round convexity of those heavens, which (as long as they shal have any beeing) shall be our footstool, when we come to heaven, God hath wrapped up all things in Circles, and then a Circle hath no *Angles*; there are no

1 Reg. 19.12

Zech. 10.8

Mat. 10.27

[Rom. 8.16]

[Mat. 5.14]

Corners in a Circle. Corner Divinity, clandestine Divinity are incompatible termes; If it be Divinity, it is avowable. *The heathens* served their Gods in Temples, *sub dio*, without roofs or coverings, in a free opennesse; and, where they could, in Temples made of

¹⁴⁰ *Specular stone*, that was transparent as glasse, or crystall, so as they which walked without in the streets, might see all that was done within. And even nature it self taught the naturall man, to make that one argument of a man truly religious, *Aperto vivere voto*, That he durst pray aloud, and let the world heare, what he asked at Gods hand; which duty is best performed, when we joyne with the Congregation in publique prayer. *Saint Augustine* hath made that note upon the *Donatists*, That they were *Clancularii*, clandestine Divines, Divines in Corners. And in *Photius*, we have such a note almost upon all Heretiques; as the *Nestorian* was called *Coluber*, a snake, because

¹⁵⁰ though he kept in the garden, or in the meadow, in the Church, yet he lurked and lay hid, to doe mischief. And the *Valentinian* was called a Grashopper, because he leaped and skipped from place to place; and that creature, the Grashopper, you may hear as you passe, but you shall hardly find him at his singing; you may hear a Conventicle Schismatick, heare him in his Pamphlets, heare him in his Disciples, but hardly surprize him at his exercise. Publication is a fair argument of truth. That tasts of *Luthers* holy animosity, and zealous vehemency, when he says, *Audemus gloriari Christum à nobis primo vulgatum*; other men had made some attempts at a

¹⁶⁰ Reformation, and had felt the pulse of some persons, and some Courts, and some Churches, how they would relish a Reformation; But *Luther* rejoyces with a holy exultation, That he first published it, that he first put the world to it. So the Apostles proceeded; when they came in their peregrination, to a new State, to a new Court, to Rome it selfe, they did not enquire, how stands the Emperour affected to Christ, and to the preaching of his Gospel; Is there not a *Sister*, or a *Wife* that might be wrought upon to further the preaching of Christ? Are there not some persons, great in power and place, that might be content to hold a party together, by admitting the

¹⁷⁰ preaching of Christ? This was not their way; They only considered who sent them; Christ Jesus: And what they brought; *salvation* to every soul that embraced Christ Jesus. That they preached; and still

[1 Cor. 9.16]

[Mark
16.16]

Esai. 30.20

Oblig. 2

1 Ioh. 4.3

begunne with a *Væ si non*; Never tell us of displeasure, or disgrace, or detriment, or death, for preaching of Christ. For, *woe be unto us*, if we preach him not: And still they ended with a *Qui non crediderit, Damnabitur*, Never deceive your own souls, He, to whom Christ hath been preached, and beleeves not, shall be damned. All Divinity that is bespoken, and not ready made, fitted to certaine turnes, and not to generall ends; And all Divines that have their *soules* and *consciences*,¹⁸⁰ so disposed, *as their Libraries may bee*, (At that end stand Papists, and at that end Protestants, and he comes in in the middle, as neare one as the other) all these have a brackish taste; as a River hath that comes near the Sea, so have they, in comming so neare the Sea of Rome. In this the Prophet exalts our Consolation, *Though the Lord give us the bread of Adversity, and the water of Affliction, yet shall not our Teachers be removed into corners*; (They shall not be silenced by others, they shall not affect of themselves Corner Divinity.) But (saies he there) *our eyes shall see our Teachers, and our eares shall hear a word, saying, This is the way, walke in it*. For so they shall¹⁹⁰ declare, that they have taken to heart this Commandement of him that sent them, Christ Jesus. *All* that you receive from me, you must deliver to my people; therefore, Take heed what you hear; forget none of it. But then you must deliver *no more* then that; and therefore in that respect also, Take heed what you hear; adde nothing to that, and that is the other obligation which Christ laies here upon his Apostles.

That reading of those words of *Saint John, Omnis spiritus qui solvit Jesum*, Every spirit that *dissolves* Jesus, that takes him asunder, in pieces, and beleeves not all, is a very ancient reading of that place.²⁰⁰ And upon that Ancient reading, the Ancients infer well, That not onely that spirit that denies that Christ being God, assumed our flesh, not onely he that denies that Christ consists of two natures, God and Man, but he also that affirmes this Christ, thus consisting of two natures, to consist also of two persons, *this man dissolves Jesus*, takes him asunder, in pieces, and slackens the band of the Christian faith, which faith is, That Christ consisting of two natures, in one person, suffered for the salvation of man. So then, not onely to *take from* Jesus, one of his natures, God or man, but *to adde to him*, another person, this addition is a Diminution, a dissolution, an annihilation of

²¹⁰ Jesus. So also to adde to the Gospel, to adde to the Scriptures, to adde to the articles of faith, this addition is a Diminution, a Dissolution, an annihilation of those Scriptures, that Gospel, that faith, and the Author, and finisher thereof. *Jesus grew in stature*, says the Gospel; But he grew not to his lifes end; we know to how many feet he grew. So the *Scriptures* grew to; the number of the books grew; But they grow not to the worlds end, we know to how many bookes they grew. The body of man and the vessels thereof, have a certain, and a limited capacity, what nourishment they can receive and digest, and so a certaine measure and stature to extend to. The soul, and soul of

²²⁰ the soul, *Faith*, and her faculties, hath a certain capacity too, and certain proportions of spirituall nourishments exhibited to it, in certaine vessels, certaine measures, so many, these Bookes of Scriptures. And therefore as Christ saies, *Which of you can adde one Cubit to your stature?* (how plentifully, and how delicately soever you feed, how discreetly, and how providently soever you exercise, you cannot doe that) so may he say to them who pretend the greatest power in the Church, Which of you can adde another booke to the Scriptures, *A Codicill* to either of my Testaments? *The curse* in the Revelation fals as heavy upon them that *adde* to the booke of God, as upon them

²³⁰ that take from it: Nay, it is easie to observe, that in all those places of Scripture which forbid the taking away, or the adding to the Book of God, still the commandment that they shall not, and still the malediction if they do, is *first* placed upon the adding, and after upon the taking away. So it is in that former place, Plagues upon him, that takes away: but *first*, Plagues upon him, that addes: so in *Deuteronomy* you shall not diminish, but first, you shall not adde: So again in that Book, whatsoever I command you observe to do it: Thou shalt not diminish from it; but *first*, Thou shalt not adde to it. And when the same commandment seems to be given in the *Proverbs*,

²⁴⁰ there is nothing at all said of taking away, but onely of adding, as though the danger to Gods Church consisted especially in that; Every word of God, is pure, saith *Solomon* there: Adde thou not unto his word, lest thou be reprov'd and found a lyer. For, though heretofore some Heretiques have offered at that way, to clip Gods coin in taking away some book of Scripture, yet for many blessed Ages, the Church hath enjoyed her peace in that point: None of the Books are denied

[Luke 2.52]

Mat. 6.27

22.18

4.2

12.32

30.6

by any Church, there is no subtraction offered; But for addition of Apocryphal Books to Canonically, the Church of God is still in her Militant state, and cannot triumph: and though she have victory, in
²⁵⁰ all the Reasons, she cannot have peace. You see Christs way, to them
 Matth. 5 that came to hear him; *Audiistis*, and *Audiistis*, This, and that you have heard others say; *Ego autem dico*; your Rule is, what I say; for Christ spoke Scripture; Christ was Scripture. As we say of great and universall Scholars, that they are *viventes Bibliothecæ*, living, walking, speaking Libraries; so Christ was *loquens Scriptura*; living, speaking Scripture. Our Sermons are Text and Discourse; Christs Sermons were all Text: Christ was the *Word*; not onely the Essentiall Word, which was alwayes with God, but the very written word too; Christ was the Scripture, and therefore, when he refers them to him-
²⁶⁰ selfe, he refers them to the Scriptures, for though here he seem onely, to call upon them, to hearken to that which he spoke, yet it is in a word, of a deeper impression; for it is *Videte*; *See* what you hear. Before you preach any thing for my word, *see it, see it written*, see it in the body of the Scriptures. Here then lies the double obligation upon the Apostles, The salvation of the whole world lies upon your preaching of that, of *All* That, of *onely* That, which you hear from me now, And therefore, *take heed what you hear*. And farther we carry not your consideration, upon this first acceptation of the words as they are spoken personally to the *Apostles*, but passe to the second,
²⁷⁰ as by reflexion, they are spoken *to us*, the Ministers of the Gospel.
 Part 2 In this consideration, we take in also our *Adversaries*; for we all pretend to be successors of the Apostles; though not we, as they, in the Apostolicall, yet they as well as we in the Evangelicall, and Ministeriall function: for, as that which Christ said to Saint *Peter*, he said in him, to all the Apostles, *Vpon this Rock will I build my Church*, so in this which he saith to all the Apostles, he saith to all us also, *Take heed what you heare*. Be this then the issue between them of the Roman distemper, and us; whether they or we, do best perform this commandment, *Take heed what you heare*, conceal nothing
²⁸⁰ of that which you have heard, obtrude nothing but that which you have heard: Whether they or we do best apply our practise to this rule, Preach all the Truth, preach nothing but the Truth, be this *lis contestata*, the issue joyned between us, and it will require no long

[Mat. 16.18]

pleading for matter of evidence; first, our Saviour saith, Man liveth
by every word, that proceedeth out of the mouth of God. And this
 Christ saith from *Moses* also: so that in the mouth of two unreprou-
 chable witnesses, *Moses*, and *Christ*, the Law, and the Gospel, we have
 this established, Mans life is the Word of God, the Word is the
 Scripture. And then our Saviour saith further, The Holy Ghost shall
²⁹⁰ teach you *all things*, and bring *all things* to your remembrance: And
 here is the Latitude, the Totality, the Integrality of the meanes of
 salvation; you shall have Scriptures delivered to you, by them the
 Holy Ghost shall teach you all things; and then you shall be remem-
 bred of all, by the explication and application of those Scriptures, at
 Church, where lies the principall operation of the Holy Ghost. Now,
 is this done in the Roman Church? Are the Scriptures delivered, and
 explicated to them? so much of the Scriptures as is read to them, in
 their Lessons and Epistles, and Gospels, is not understood when it is
 read, for it is in an unknown language; so that, that way, the Holy
³⁰⁰ Ghost teaches them nothing. Neither are all the Scriptures distributed
 into these Lessons and Epistles, and Gospels which are read: so that
 if they did understand all they heard, yet they did not heare all they
 were bound to understand. And for *remembering* them by the way of
 preaching, though it be true, that the Reformation (by way of
 example, though not by Doctrine) have so much prevailed upon
 them, as that they have now twenty Sermons in that Church, for one
 that they had before *Luther*, yet if a man could heare six Sermons a
 day, all the days of his life, he might die without having heard all the
 Scriptures explicated in Sermons: But when men have a Christian
³¹⁰ liberty afforded to them to read the Scriptures at home, and then are
 remembered of those things at Church, and there taught to use that
 liberty modestly, to establish their faith upon places of Scripture that
 are plain, and to suspend their judgement upon obscurer places, till
 they may, by due meanes, preaching or conference, receive farther
 satisfaction therein, from them, who are thereunto authorized by God
 in his Church, there certainly is this Rule of our Saviours, *Take heed*
what you hear, preach *all* that you have received from me, likelier
 to be observed then there, where the body of the conveyance, the
 Scripture it self is locked up from us; and the soule of the conveyance,
³²⁰ the sense, and interpretation of the Scriptures, is locked into one mans

An omnem

Matth. 4.4

Deut. 8.3

Ioh. 14.26

Ad solam

breſt; and the *Great Seal* of that conveyance, the Sacrament of our Reconciliation, is broken, and mutilated, and given us but by halfe.

But they do not onely ſtray on that hand, in not giving *all* that the Scripture gives; (They doe not give the liberty of *meates*, nor the liberty of *mariage*, which the Scripture gives; Nay, they doe not give the liberty of *trying*, whether the Scripture give it or no; for they doe not give the liberty of *reading* the Scriptures) But on the other hand, they ſtray too, and further, That they deliver *more* then the Scriptures doe, and make other Rules and Canons equall to Scriptures. In which
³³⁰ exceſſe, they doe not onely make the *Apocryphall* Books, (Books that have alwaies had a favourable aſpect, and benigne countenance from the Church of God) equall to Canonickall Scriptures, But they make their decretall Epistles of their Popes and of their *Extravagants*, (as they call them) and their occasionall *Bulls*, nay their *Bull-baitings*, their *Bulls* fighting, and croſſing and contradicting one another, equall to Canonickall Scripture. So that theſe men have put the ſalvation of the world, upon another ſcience, upon another profeſſion; It is not the *Divine*, that is the Miniſter of ſalvation, but the *Canonist*. I muſt not determine my beleef in the *Apoſtles* Creed, nor in *Athanaſius*, nor
³⁴⁰ in that of the *Nicen* Fathers; not onely not the Scriptures, but not the Councils, nor Fathers muſt give the Materials, and Elements of my faith, but the *Canon law*; for ſo they rule it: *Gratian* that hath collected the ſentences of Fathers and Councils, and digeſted them into heads of Divinity, he is no rule of our beleef, becauſe, ſay they, he is no part of the body of the Canon law; But they that firſt compiled the *Decretals*, and the *Extravagants*, and they who have ſince recompiled more *Decretals*, and more *Extravagants*, the *Clementins*, and the *Sextins*, and of late yeares the *Septims*, with thoſe of *John the 22*. theſe make up the body of the Canon law, and theſe muſt be
³⁵⁰ our Rule; what to beleeeve. How long? Till they fall out with ſome State, with whom they are friends yet, or grown friends with ſome State, that they are fallen out with now; and then upon a new *Decretall*, a new *Extravagant*, I muſt contract a new, or enlarge, or reſtrain my old beleef. Certainly, as in naturall things, the aſſiduity takes off the admiration, (The riſing, and the ſetting of the ſunne, would be a miracle to him, that ſhould ſee it but once) and as in civill things, the profuſeneſſe, and the communication, and the in-

differency takes off the Dignity, (for, as gold is gold still, the heaviest
 metall of all, yet if it be beat into leaf gold, I can blow it away; so
³⁶⁰ Honour is honour still, the worthiest object of the worthyest spirits,
 and the noblest reward of the greatest Princes, yet the more have it, the
 lesse every one hath of it) So in the Roman Church, they have not
 found a better way to justify their blasphemy of the insufficiency of
 the Scriptures, then by making contemptible writings, as sufficient as
 Scriptures, equall to Scripture. If they could make me beleieve, the
 Scriptures were no more sufficient then their *Decretals*, and *Extrava-*
gants, I should easily confesse there were no Scriptures sufficient for
 salvation. And farther we presse not this evidence, how farre they
³⁷⁰ depart from this rule, *Take heed what you heare*, How much lesse,
 and how much *more* then Christ gave, they give, but passe to the third
 acceptation of these words, as, in a fair accommodation, they are
 spoken to *you*, who are now as the *Apostles* were then, *Hearers*, *Take*
heed what you heare.

And into this part I enter with such a protestation, as perchance
 may not become me: That this is the first time in all my life, (*I date*
my life from my Ministry; for *I received mercy*, as I received the
 ministry, as the *Apostle* speaks) this is the first time, that in the
 exercise of my Ministry, I wished the King away; That ever I had
 any kinde of loathnesse that the King should hear all that I sayd.
³⁸⁰ Here, for a little while, it will be a little otherwise; because in this
 branch, I am led, to speak of some particular duties of subjects; and
 in my poor way, I have thought it somewhat an Eccentrique motion,
 and off of the naturall Poles, to speake of the Duties of subjects before
 the King, or of the duties of Kings, in publike and popular Congrega-
 tions. As every man is *a world* in himself, so every man hath *a Church*
 in himselfe; and as Christ referred the Church for hearing to the
 Scriptures, so every man hath Scriptures in his own heart, to hearken
 to. Obedience to Superiours, and charity to others, are *in-nate Scrip-*
tures; Obedience and Charity, are the Naturall mans, the Civill mans,
³⁹⁰ the Morall mans Old and New Testament. Take heed, that is, observe
 what you heare from them, and they will direct you well. And first,
Take heed what you heare, is take heed *that* you hear; That you do
 hearken to them, whom you should hear. Our Saviour saith, *He that*
is of God, heareth his words; ye therefore hear them not, because you

3 Part

[1 Tim. 1.
12 and 13]

John 8.47

are not his. Transfere this to a civill application; to obedience to Superiours. Christ makes account that he hath argued safely so; If you heare him not, you are none of his. If you heare him not in his *Lawes*, heare him not in his *Proclamations*, heare him not in the *Declarations* of his wants and necessities, you are none of his, that is,

[Luke 400 you had rather you were none of his: There is a *Nolumus hunc regnare*
19.14] smothered in our breasts, if we will not hear, and we had rather we

Exod. 21.6 might devest our Allegiance, rather we might be no subjects. *By the Law*, he that was willing to continue in the service of his Master, was willing to bee *boared in the eare*, willing to testify a readinesse of hearing and obedience. And when *David* describes the refractory man so, *He is like the deafe Adder*, that stoppeth her eare, which will not hearken to the voyce of Charmers, charming never so wisely, that word *Charmer*, signifies an eloquent, a persuasive man, a powerfull speaker; this Viper will not hear such. And for the sinnes of a Na-

Psalm. 58.4 tion, when those sinnes come to the height, *God* will first inflict that
8.17 punishment in the Prophet *Jeremy*, *I will send Serpents, Cockatrices amongst you, which will not be charmed*, that is, venomous, and mutinous, and seditious spirits, upon whom, no language, no reason, no counsell, no perswasion can prevail; And then, he will second, and aggravate that punishment, with that in *Esay*, *The Lord shall take from Ierusalem, the man of warre, and the Iudge, and the Prophet, and the honourable man, and the Counsellor, and the eloquent Orator*. As when they will not embrace religious duties, God shall take away their Preachers, so when they will not believe their Civill dan-

gers, God shall take from them the spirit of persuasibility, and the power of perswasivenesse towards them, from them who should work upon them; and leave them a miserable example of that fearefull rule, *whom God will destroy, he will infatuate first*; from that Nation from whom God will depart, as he is the *Lord of hosts*, and not fight their battels, he will depart first, as he is the *Angel of the great counsell*, and not enlighten their understandings, that they might see their dangers. *The Potion* of jealousie, was a bitter potion, and a putrefying potion where it was to be ministred; and it was to be ministred to them, who gave the occasion of the jealousie. Now not

Num. 5.11 420 to have brought *Saul presents*, not to have contributed to his present wars, and his present wants, this occasioned the jealousie; for so,
430

says the text, *They despised Saul, and brought him no presents*; This was evidence enough of their contempt, That they brought him no presents. And where *jealousies* are so occasioned, much bitterness may follow; many bitter potions may be administred; many bitter pillles may be swallowed. And therefore, take heed *that* you heare, and hear so, as may in one act testify your obedience to Superiours, and charity towards others, who are already enwrapped in the same miseries, that may reach you; for obedience and charity are an Old, and
⁴⁴⁰ a New Testament.

1 Sam. 10.
ult.

Take heed that you heare them whom God hath appointed to speake to you; But, when you come abroad, take heed *what* you hear; for, certainly, the Devill doth not cast in more snares at the eye of man, then at the eare. Our Saviour Christ proposes it as some remedy against a mischief, That if *the eye* offend thee, thou mayst pull it out, and if thy *hand or foot offend thee*, thou mayst *cut it off*, and thou art safe from that offence. But he does not name nor mention the *ear*: for, if the ear betray thee, though thou doe cut it off, yet thou art open to that way of treason still, still thou canst heare. Where one
⁴⁵⁰ man libels with the tongue, or hand, a hundred libel with the ear; One man speakes, or writes, but a hundred applaud and countenance a calumny. Therefore *sepi aures tuas spinis*, as the Vulgate reads that place, hedge thine eares with thornes; that he that would whisper a calumny in thine ear, against another man, may be pricked with those thornes, that is, may discern from thee, that he is not welcome to thee, and so forbear; or if he will presse upon thee, those thorns may prick thee, and warne thee that there is an uncharitable office done which thou shouldest not countenance.

Mat. 18.8

Ecclus. 28.24
[v. 28, *F*,
as in Vulg.]

Neither onely may thy charity towards another, be violated by such
⁴⁶⁰ a whisperer, but thine own safety endangered; And therefore, *Take heed what you hear*. There are two dangerous sorts of men, whom we call *Auricularios*, *Earwigs* transformed into men. And certainly there is no Lycanthropie so dangerous, not when men are changed into devouring wolves, as when these Earwigs are metamorphos'd into men. The first sort is of those, who take us into their eares; the other, that put themselves into ours. *The first* are they, that receive *Auricular confessions*; in which a man will propose to his Confessar, treasonable and bloody purposes; and if he allow them, then it is no

longer a confession, but a consultation, and he may disclose it to any,
 470 whom he may thereby draw in; But if his Confessor disallow it, then
 it retaines the nature of a confession still, and being delivered under
 that Seale, it may not be revealed, though the concealing cost Chris-
 tendome, or, (as they expresse it) all the souls, that Christ hath dyed
 for. And of these *Earwigs*, of these Auricular men, we had shrewd
 experience in the carriage of that treason, the *Emphaticall Treason*,
 in respect of which, all other Treasons are but Trespasses, all Re-
 bellions but Ryots, all Battayls but Frays. *But then*, the more frequent,
 and the more dangerous *Earwig* is he, that upon pretence of trusting
 thee with a secret, betrays thee, and therefore *Take heed what you*
 480 *hear*. *Bartolus* that great Lawyer, had delivered it for law, that who-
 soever hears treason, and reveals it not, is a Traitour. And though
Baldus, a great Lawyer, and one between whom, and *Bartolus*, the
 scales are even, say, That *Bartolus* his soule, and all their soules that
 follow him in that opinion, burne in hell for that uncharitablenesse,
 yet, to verify that, that the most doe goe to hell, the most doe follow
Bartolus, and so thy danger, that huntest after the knowledge of great
 secrets, is the greater, and therefore, *Take heed what you heare*.
Arridet tibi homo, & instar privati sermones occupat, says the little
 great *Epictetus*, or *Arrian* upon him, a man will put himself into thy
 490 company, and speake in the confidence of a deare friend, and then,
De Principe inclementer loquitur, he comes to speake boldly and
 irreverently of the greatest persons; and thou thinkest thou hast found
Exemplum & monumentum fidei, a rare, a noble, an ingenuous, a
 free, and confident Spirit, *Et pertexis, quod prior inceperat*; Thou
 doest but say on that which he was saying, and make up his sentence,
 or doest but believe him, or doest but not say, that thou doest not
 believe him, and thy few words, thy no words, may cost thee thy life.
Per ornamenta ferit, says the Patriarch, and Oracle of Morall men,
Seneca; This whisperer wounds thee, and with a stilletta of gold, he
 500 strangles thee with scarfes of silk, he smothers thee with the down of
Phœnixes, he stifles thee with a perfume of Ambar, he destroys thee
 by praising thee, overthrowes thee by exalting thee, and undoes thee
 by trusting thee; By trusting thee with those secrets that bring thee
 into a desperate perplexity, *Aut alium accusare in subsidium tui*, (as
 the Patriarch, and Oracle of States-men, *Tacitus*, says) Either to

betray another, that pretends to have trusted thee, or to perish thy selfe, for the saving of another, that plotted to betray thee. And therefore, if you can heare a good Organ at Church, and have the musique of a domestique peace at home, peace in thy walls, peace in thy
⁵¹⁰ bosome, never hearken after the musique of sphears, never hunt after the knowledge of higher secrets, then appertaine to thee; But since Christ hath made you *Regale Sacerdotium*, Kings and Priests, in your proportion, *Take heed what you hear*, in derogation of either the State, or the Church.

In declaring ill affections towards others, the Holy Ghost hath imprinted these steps. First, he begins at home, in Nature, *He that curseth Father or Mother shall surely be put to death*; and then, as families grow out into Cities, the Holy Ghost goes out of the house, into the consideration of the State, and says, *Thou shalt not curse the*
⁵²⁰ *Ruler of the people, no Magistrate*. And from thence he comes to the highest upon earth, for in *Samuel*, it comes to a cursing of the *Lords Anointed*; and from thence to the highest in heaven, *Whosoever curseth his God*, shall bear his sinne; and as though both those grew out of one another, The cursing of the King, and the cursing of God, the Prophet *Esai* hath joyned them together, *They shall be hungry*, says he, (indigent, poor, penurious) *and they shall fret*, (be transported with ungodly passion) *and they shall curse their King and their God*: If they doe one, they will doe the other. The Devil remembers from what height he is fallen, and therefore still clammers up-
⁵³⁰ ward, and still directs all our sinnes, in his end, upon God: Our end, in a sin, may be pleasure, or profit, or satisfaction of affections, or passions; but the Devils end in all is, that God may be violated and dishonoured in that sinne: And therefore by casting in ill conceptions and distasts, first, against Parents and Masters at home, and then against subordinate Magistrates abroad, and so against the Supreme upon earth, He brings us to ill conceptions and distasts against God himself; first, to thinke it liberty to bee under no Governour, and then, liberty to be under no God; when as, onely those two services, of a gracious God, and of a good King, are *perfect freedome*. There-
⁵⁴⁰ fore the wise King *Solomon* meets with this distemper in the root, at first ebullition, in the heart; *Curse not the King, no not in thy thought*; for, that Thought hath a tongue, and hath spoken, and sayd

Regnum

Exod. 21.17

Exod. 22.28

2 Sam. 19.21

Lev. 24.15

8.21

Eccles. 10.20

Amen in the eares of God; That which thy heart hath said, though the Law have not, though the Jury have not, though the Peers have not, God hath heard thee say. The word which *Solomon* uses there, is *Iadang*; and that our Translators have in the margin called *Conscience*; Curse not the King, no not in thy conscience; Doe not thou pronounce, that whatsoever thou dislikest, cannot consist with a good conscience; never make thy private conscience the rule of publique
⁵⁵⁰ actions; for to constitute a Rectitude, or an Obliquity in any public action, there enter more circumstances, then can have fallen in thy knowledge. But the word that *Solomon* takes there, *Iadang*, signifies properly all waies of acquiring knowledge, and Hearing is one of them, and therefore, *Take heed what you heare*: Come not so neare evill speaking, as to delight to heare them, that delight to speake evill of Superiours. A man may have a good breath in himself, and yet be deadly infected, if he stand in an ill ayre; a man may stand in a cloud, in a mist, in a fogge of blasphemers, till, in the sight of God, himself shall be dissolved into a blasphemous wretch, and in that cloud, in that
⁵⁶⁰ mist, God shall not know him, that endured the hearing, from him, that adventured the speaking of those blasphemies. The ear, in such cases, is as the clift in the wall, that receives the voice, and then the Echo is below, in the heart; for the most part, the heart affords a returne, and an inclination to those things that are willingly received at the ear; The Echo returnes the last syllables; The heart concludes with his conclusions, whom we have been willing to hearken unto. We make *Satyrs*; and we looke that the world should call that *wit*; when God knowes, that that is in a great part, self-guiltinesse, and we doe but reprehend those things, which we our selves have done, we
⁵⁷⁰ cry out upon the illnesse of the times, and we make the times ill: so the calumniator whispers those things, which are true, no where, but in himselfe. But thy greater danger, is that mischievous purpose, (which we spake of before) to endanger thee by hearing, and to entangle thee in that Dilemma, of which, an ingenuous man abhors one part, as much as a conscientious man does the other, That thou must be a Delinquent, or an Accuser, a Traitour or an Informour: God hath imprinted in thee characters of a better office, and of more dignity, of a Royall Priesthood; as you have sparks of Royaltie in your soules, Take heed what you hear of State-government; as you have

⁵⁸⁰ sparks of holy fire, and Priesthood in your soules, Take heed what you heare of Church-government, which is the other consideration.

The Church is the spouse of Christ: Noble husbands do not easily admit defamations of their wives. Very religious Kings may have had wives, that may have retained some tincture, some impressions of error, which they may have sucked in their infancy, from another Church, and yet would be loth, those wives should be publicly traduced to be Heretiques, or passionately proclaimed to be Idolaters for all that. A Church may lacke something of exact perfection, and yet that Church should not be said to be a supporter of Antichrist, or a
⁵⁹⁰ limme of the beast, or a thirster after the cup of *Babylon*, for all that. From extream to extream, from east to west, the *Angels* themselves cannot come, but by passing the middle way between; from that extream impurity, in which Antichrist had damped the Church of God, to that intemperate purity, in which Christ had constituted his Church, the most Angelicall Reformers cannot come, but by touching, yea, and stepping upon some things, in the way. He that is come to any end, remembers when he was not at the middle way; he was not there as soon as he set out. It is the posture reserved for heaven, to sit down, at the right hand of God; Here our consolation is, that
⁶⁰⁰ God reaches out his hand to the receiving of those who come towards him; And nearer to him, and to the institutions of his Christ, can no Church, no not of the *Reformation*, be said to have come, then ours does. It is an ill nature in any man, to be rather apt to conceive jealousies, and to suspect his Mothers honour, or his sisters chastity, then a strange womans. It is an irreverent unthankfulnesse, to think worse of that Church, which hath bred us, and fed us, and led us thus far towards God, then of a forein Church, though *Reformed* too, and in a good degree. How often have I heard our *Church* condemned abroad, for opinions, which our Church never held? And
⁶¹⁰ how often have I heard forein Churches exalted and magnified at home, for some things in the observation of the *Sabbath*, and in the administration of the *Sacrament*, which, indeed, those Churches doe not hold, nor practise? *Take heed what you heare*; And that ill, which you heare of your own Church, at home, by Gods abundant goodnesse to it, is not true; And, I would all that good, which you

Ecclesia

heare of Churches abroad, were true; but I must but wish, that it were so, and pray that it may be so, and praise God, for those good degrees towards it, which they have attained; But no Church in the world, gives us occasion of emulation towards them, or of undervaluing Gods blessings upon ours. And therefore, as to us, who pretend an ambassage from him, if we make our selves unworthy of that employment, God shall say, *What hast thou to doe, to declare my statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee?* So to them, that hearken greedily after defamations of the persons and actions of his Church, God shall say, Why takest thou mine Ordinance into thy construction, or my servants into thy consideration, since thou hatest my yoake, and proposest to thy selfe no other end, in defaming others, then a licentious liberty, and an uncontrolled impunity in thy selfe? As you are Christians, God hath given you a *Royall Priesthood*; be so *Noble*, be so *Holy*, as to take heed what you heare, of State and Church, and of those persons, whom God hath called *Gods* in both those firmaments. And, for conclusion of all, *Take heed what you heare of yourselves.*

Conclusio

Men speake to you, and God speakes to you, and the Devill does speake to you too; Take heed what you hear of all three. In all three the words look two ways; for, in them, there is both a *Videte*, and a *Cavete*, first see that you doe heare them, and then take heed what you heare from them. Men will speake; and they will speake of you: Men will discourse, and you must be their subject; Men will declame, and you must be their Theme. And truely you should desire to be so: As onely man can speake, so onely man can desire to be spoken of. If gold could speake, if gold could wish, gold would not be content to lie in the darke, in the mine, but would desire to come abroad, to entertain Armies, or to erect, or endow Civill, or Ecclesiasticall buildings. He that desires to *Print* a book, should much more desire, *to be* a book; to do some such exemplar things, as men might read, and relate, and profit by. He that hath done nothing worth the speaking of, hath not kept the world in reparations, for his Tenement and his Terme. *Videte*, see that you doe hear, That you doe give occasion to be spoken of, that you doe deserve the praise, the thankses, the testimony, the approbation of the good men of your

own times, for that shall deliver you over fairely to posterity. But then, *Cavete, Take heed what you hear*, that you suffer not these approbations to swerve, or swell into flattery: for, *it is better to hear the Rebuke of the wise, then to heare the songs of fools*, says the wise King: And, *when the flatterer speaks thee faire*, says he, *beleeve him not, for there are seven abominations* in his heart; And, (by the way) the *Holy Ghost* at any time, had as lieve say *seventy millions*,
⁶⁶⁰ *as seven*; for *seven* is the holy Ghosts Cyphar of infinite; There are infinite abominations, in the flatterers heart. And of these flatterers, these *wasps*, that swarme in all sweet, and warme places, and have a better outside then the *Bee*, (the Waspe hath a better shape, and a better appearance then the Bee, but a sharper and a stronger sting, and, at last, no hony) of these, no authors of any books of the Bible, have warned us so much, and armed us so well, as those two *Royall Authors*, those two great Kings, *David*, and *Solomon*; In likelihood because they, as such, had been most offered at by them, and could best give a true character of them, as *David* does, *Their words*
⁶⁷⁰ *are smoother then butter, but warre is in their hearts, and softer then oile*, and yet *they are naked swords*. *Videte, Cavete*, see that you do hear, that you give good men occasion to speak well of you; But take heed what you hear, that you encourage not a flatterer, by your over easie acceptation of his praises.

Man speakes; and *God* speakes too; and first *Videte, see that* you do heare him; for, as he that fears God, fears nothing else, so he that hears God hears nothing else, that can terrifie him. *Ab Auditione mala non timebit*, says *David*, a good man shall not be afraid of evill tydings, for his heart is fixed, trusting in the Lord. *A rumor*
⁶⁸⁰ *shall come one year*, says *Jeremy*, and *next year another rumor*; new inventions from Satan, for new intimidations; but still he is at home, for he dwells in God. *Videte*, see that you heare him; But then *Cavete*, take heed what you heare, even from God himself, that you mistake not what God says, for as all Gods pardons have an *Ita quòd se bene gerat*; He whom God pardons, for that that is past, is bound to the good behaviour for the future, so all Gods promises have a *Si audieritis, si volueritis*, if I *hearken*, if I *obey*, I shall eat the good things of the land; otherwise I shall sterve, body, and soule. There is a *Vives* proposed to me, I may conceive justly an infallibility

Eccles. 7.5

Prov. 26.25

Psal. 55.21
 [22, F, as
 in Vulg.]

Deus

Psal. 112.7

51.46

Esa. 1.19

[Luke 10.28] ⁶⁹⁰ of eternall life, but still it is; *fac hoc & vives*, this I must doe, and then I shall live; otherwise, *moriar*, and *morte moriar*, I shall dy both ways, body and soule. There is not much asked of *Ioshua*, but something there is; It is but a *Tantummodo hoc*, onely this; but a *Tantummodo hoc*, an onely this there is, Onely be thou *valiant*, and of a good courage; forsake not the cause of God, and God will never forsake thee. There is not much asked of *Jairus*, for the resuscitation of his dead daughter, but something there is, it is *Tantummodo hoc*, but onely this; but an onely this there is, *Tantummodo crede, & non metuas*; doe not mistrust Christ, doe not disable Christ, from doing a miracle, ⁷⁰⁰ in thy behalfe, by not beleeving; as, in one place, where he came, it is said that Christ *could* not doe much, by reason of their unbeliefe. Heare God there, where God speaks to thee, and then thou shalt heare, that, that he speaks to thee. Above, in heaven, in his decrees, he speakes to himselfe, to the Trinity: In the Church, and in the execution of those decrees, he speakes to thee. Climbe not up, to the search of unsearchable things, to the finding out of uninvestigable things, as *Tertullian* speakes; but look to that which is neare thee; not so much to those Decrees which have no conditions, as to be able to plead conditions performed, or, at least, a holy sorrow, that thou ⁷¹⁰ hast not performed them. *Videte, Cavete*; see that you doe heare God, else every rumor will scatter you; *But take heed what you heare*, else you may come to call conditionall things absolute.

And lastly, since *Satan* will be speaking too, *Videte*, be sure you doe heare him, be sure you discern it to be his voice, and know *what leads you into tentation*. For, you may hear a voice that shall say, youth must have pleasures, and greatnesse must have State, and charge must have support. And this voice may bring a young man to transfer all his wantonnesse upon his years, when it is the effect of high dyet, or licentious discourse, or wanton Images admitted, and cherished in his ⁷²⁰ fancy; and this voice may bring great officers, to transfer their inaccessiblenesse, upon necessary State, when it is an effect of their own lazinesse, or indulgence to their pleasures; and this voice may bring rich landlords to transfer all their oppression of tenants, to the necessity of supporting the charge of wives and children, when it is an effect of their profusenesse and prodigality. Nay you may heare a voice, that may call you to this place, and yet be his voice; which is

that, which Saint *Augustine* confesses and laments, that even to these places persons come to look upon one another, that can meet no where else. *Videte*; see you doe heare, that you doe discerne the voice; for, that
⁷³⁰ is never *Gods* voice that puts upon any man, a necessity of sinning, out of his years and constitution, out of his calling and profession, out of his place, and station, out of the age, and times that he lives in, out of the pleasure of them, that he lives upon, or out of the charge of them, that live upon him, But then, *Cavete*, take heed what you heare from him too, especially then, when he speakes to thee upon thy death-bed, at thy last transmigration; then when thine eares shall be deafe, with the cries of a distressed, and a distracted family, and with the sound, and the change of the sound of thy last bell; then when thou shalt heare a hollow voice in thy selfe, upbraiding thee, that thou
⁷⁴⁰ hast violated all thy Makers laws, worn out all thy Saviours merits, frustrated all the endeavours of his blessed Spirit upon thee, evacuated all thine own Repentances, with relapses; then when thou shalt see, or seem to see his hand turning the streame of thy Saviours blood into another channell, and telling thee, here's enough for *Jew* and *Turke*, but not a drop for *thee*; then when in that multiplying glasse of *Despaire*, which he shall present, every sinfull *thought* shall have the proportion of an Act, and every *Act*, of a *Habite*, when every *Circumstance* of every sin, shall enter into the nature of the sin it selfe, and vary the sinne, and constitute a particular sinne; and every particular sinne, shall be a sinne against the holy Ghost; Take heed what
⁷⁵⁰ you heare; and be but able to say to Satan then, as Christ said to *Peter*, in his name, *Vade retro Satan, come after me Satan*, come after me *to morrow*; come a minute after my soule is departed from this body, come to me, where I shall be then, and when thou seest me washed in the blood of my Saviour, clothed in the righteousness of my Saviour, lodged in the bosome of my Saviour, crowned with the merits of my Saviour, confesse, that upon my death-bed, thou wast a lyer, and wouldest have been a murderer, and the Lord shall, and I, in him, shall rebuke thee. *See that yee refuse not him, that speaketh*, says the
⁷⁶⁰ Apostle; not any that speakes in his name; but especially not him, whom he names there, *that speakes better things, then the blood of Abel*; for, the blood of *Abel* speakes but by way of example, and imitation; the blood of Christ Jesus, by way of Ransome, and satis-

[Mat. 16.23]

Heb. 12.24

faction. Heare what that bloud says for you, in the eares of the Father, and then no singing of the flatterer, no lispings of the tempter, no roaring of the accuser, no thunder of the destroyer shall shake thy holy constancy. Take heed what you heare, remember what you have heard; and the God of heaven, for his Sonne Christ Jesus sake, by the working of his blessed Spirit, prosper and emprove both endeavours
⁷⁷⁰ in you. Amen.

Number 17.

*Preached at Saint Pauls Crosse.
6 May. 1627.*

HOSEA 3.4. *FOR, THE CHILDREN OF ISRAEL
SHALL ABIDE MANY DAYES, WITHOUT A
KING, AND WITHOUT A PRINCE, AND
WITHOUT A SACRIFICE, AND WITHOUT AN
IMAGE, AND WITHOUT AN EPHOD, AND
WITHOUT TERAPHIM.*

SOME Cosmographers have said, *That there is no land so placed in
the world, but that from that land, a man may see other land.*
I dispute it not, I defend it not; I accept it, and I apply it; there
is scarce any mercy expressed in the Scriptures, but that from that
mercy you may see another mercy. Christ sets up a candle now here,
onely to lighten that one roome, but as he is *lumen de lumine, light of
light*, so he would have more lights lighted at every light of his, and
make every former mercy an argument, an earnest, a conveyance of
more. Between land and land you may see seas, and seas enraged with
¹⁰ tempests; but still, say they, some other land too. Between mercy, and
mercy, you may finde Comminations, and Judgements, but still more
mercy. For this discovery let *this text be our Mappe*. First we see land,
we see mercy in that gracious compellation, Children, (*the Children
of Israel*) Then we see sea, then comes a Commination, a Judgement
that shall last some time, (*many days shall the Children of Israel
suffer*) But there they may see land too, another mercy, even this time
of Judgement shall be a *day*, they shall not be benighted, nor left in

darkenesse in their Judgements; (*many dayes*, all the while, it shall bee day) Then the text opens into a deep Ocean, a spreading Sea, ²⁰ (*They shall bee without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim.*) But even from this Sea, this vast Sea, this Sea of devastation, wee see land; for, in the next verse followes another mercy, (*The Children of Israel shall returne, and shall seeke the Lord their God, and David their King, and shall feare the Lord, and his goodnesse in the later dayes.*) And beyond this land, there is no more Sea; beyond this mercy, no more Judgement, for with this mercy the Chapter ends.

Divisio

Consider our text then, as a *whole Globe*, as an *intire Spheare*, and ³⁰ then our *two Hemispheares* of this Globe, our *two parts* of this text, will bee, First, that no perversnesse of ours, no rebellion, no disobedience puts God beyond his mercy, nor extinguishes his love; still hee calls *Israel*, rebellious *Israel his Children*; nay his owne anger, his owne Judgements, then, when hee is in the exercise thereof, in the execution thereof, puts him not beyond his mercy, extinguishes not his love; hee hides not his face from them then, hee leaves them not then, in the darke, hee accompanies their calamity with a light, hee makes that time, though cloudy, though overcast, yet *a day* unto them; (*the Children of Israel shall abide many days in this case.*) ⁴⁰ But then, as no disobedience removes God from himself, (for he is love, and mercy) so no interest of ours in God, doth so privileged us, but that hee will execute his Judgements upon his Children too, even the Children of *Israel* shall fall into these Calamities. And from this first part, wee shall passe to the second; from these generall considerations, (*That no punishments should make us desperate, that no favours should make us secure*) we shall passe to the particular commination, and judgements upon the children of *Israel* in this text, *without King, without Prince &c.*

1 Part.

Filii

In our first part, we stop first, upon this declaration of his mercy, ⁵⁰ in this fatherly appellation, Children, (*the children of Israel*) He does not call them children of *Israel*, as though hee disavowed them, and put them off to another Father; but therefore, because they are the Children of *Israel*, they are his Children, for, hee *had married Israel*; and married her to himselfe *for ever*. Many of us are Fathers; and, from

God, here may learne tendernesse towards children. All of us are children of some parents, and therefore should hearken after the name of Father, which is *nomen pietatis & potestatis*, a name that argues their *power* over us, and our *piety* towards them; and so, concerns many of us, in a double capacity, (as we are children, and
⁶⁰ parents too) but all of us in one capacity, as we are children derived from other parents. God is the Father of man, otherwise then he is of other creatures. He is the Father of all Creatures; so *Philo* calls all Creatures *sorores suas*, his sisters; but then, all those sisters of man, all those daughters of God are not alike married. God hath placed his Creatures in divers rankes, and in divers conditions; neither must any man thinke, that he hath not done the duty of a Father, if he have not placed all his Sonnes, or not matched all his daughters, in a condition equall to himselfe, or not equall to one another. God hath placed creatures in the heavens, and creatures in the earth, and crea-
⁷⁰ tures in the sea, and yet, all these creatures are his children, and when he looked upon them all, in their divers stations, he saw, *omnia valde bona*, that all was very well; And that Father that imploies one Sonne in learning, another to husbandry, another to Merchandise, pursues Gods example, in disposing his children, (his creatures) diversly, and all well. Such creatures as the *Raine*, (though it may seem but an imperfect, and ignoble creature, fallen from the wombe of a cloud) have God for their Father; (*God is the Father of the Raine.*) And such creatures as *light*, have but God for their Father. God is *Pater luminum*, the Father of lights. Whether we take lights there to be
⁸⁰ the *Angels*, created with the light, (some take it so) or to be the severall lights set up in the heavens, Sun, and Moon and Stars, (some take it so) or to be the light of *Grace* in *infusion* by the Spirit, or the light of the *Church*, in manifestation, by *the word*, (for, all these acceptations have convenient Authors, and worthy to be followed) God is the Father of lights, of all lights; but so he is of raine, and clouds too. And God is the *Father of glory*; (as Saint *Paul* styles him) of all glory; whether of those beames of glory which he sheds upon us here, in the blessings, and preferments of this life, or that *waight of glory* which he reserves for us, in the life to come. From that in-
⁹⁰ glorious drop of raine, that falls into the dust, and rises no more, to those glorious Saints who shall rise from the dust, and fall no more,

Tertull.

[Gen. 1.31]

Iob 38.28
James 1.17

Eph. 1.17

2 Cor. 4.17

but, as they arise at once to the fulnesse of *Essentiall* joy, so arise daily in *accidental* joyes, all are the children of God, and all alike of kin to us. And therefore let us not measure our avowing, or our countenancing of our kindred, by their measure of honour, or place, or riches in this world, but let us looke how fast they grow in the root, that is, in the same worship of the same God, who is ours, and their Father too. He is nearest of kin to me, that is of the same religion with me; as they are creatures, they are of kin to me by the Father, but, as
¹⁰⁰ they are of the same Church, and religion, by Father and mother too.

Philo calls all creatures his *sisters*, but all men are his *brothers*. God is the Father of man in a stronger and more peculiar, and more masculine sense, then of other Creatures, *Filius particeps & con-dominus cum patre*: as the law calls the Sonne, the partner of the Father, and fellow-Lord, joint-Lord with the Father, of all the possession that is to descend, so God hath made man his partner, and fellow-Lord of all his other creatures in *Moses his Dominamini*, when he gives man a power to rule over them, and in *Dauids Omnia subjecisti*, when he imprints there, a naturall disposition in the creature to the obedience
¹¹⁰ of man. So high, so very high a *filiation*, hath God given man, as that, having another Sonne, by another filiation, a higher filiation then this, by an *eternall generation*, yet he was content, that that Sonne should become this Sonne, that the Sonne of *God* should become the Sonne of *Man*.

Israel

Deut. 32.6

God is the *Father* of *all*; of *man* otherwise then of all *the rest*, but then, of the *children of Israel*, otherwise then of all other *men*. For he bought them; and, *is not he thy Father that hath bought thee?* says God by *Moses*. Not to speake of that purchase, which he made by the *death of his Sonne*, (for that belongs to all the world) he bought the
¹²⁰ Jews in particular, at such a price, such *silver*, and such *gold*, such *temporall*, and such *spirituall benefits*, such a *Land*, and such a *Church*, such a *Law*, and such a *Religion*, as, certainly, he might have had all the world at that price. If God would have manifested himselfe, poured out himselfe to the *Nations*, as hee did to the *Jews*, all the world would have swarmed to his obedience, and herded in his pale. God was their father; and, as S. *Chrysostome*, (that he might be sure to draw in all degrees of tender affection) calls him, *Their Mother* too. For, *Matris nutrire, Patris erudire*; It was a Mothers part

Chrysost.

to give them *suck*, and to feed them with *temporall blessings*; It was
¹³⁰ a Fathers part to *instruct* them, and to feed them with *spirituall* things;
 and God did both abundantly. Therefore doth God submit himself
 to the comparison of a *Mother* in the Prophet *Esay*, *Can a woman forget*
her sucking child? But then, he stays not in that inferiour, in that
 infirmer sex, but returns to a stronger love, then that of a *Mother*, (yes,
 (says he) *she may forget, yet will not I forget thee.*) And therefore,
 when *David* says, *Blesse the Lord, O my soul, and forget not all his*
benefits; *David* expresses that, which we translate in a generall word,
Benefits, in this word, *Gamal*, which signifies *Ablactationes*; forget
 not that God nursed thee as a *Mother*, and then, *Ablactavit, weand*
¹⁴⁰ *thee*, and provided thee stronger food, out of the care of a father. In
 one word, all *creatures* are Gods *children*; *man* is his *sonne*; but then,
Israel is his *first-born* son; for that is the addition, which God gives
Israel by *Moses* to *Pharaoh*, (*Say unto Pharaoh, Israel is my son, even*
my first-born.) Why God adopted *Israel* into this *filiation*, into this
primogeniture, before all the people of the world, we can assign no
 reason, but his love only. But why he did not before this Text, dis-
 inherit this adopted son, is a higher degree, and exercise of his love,
 then the Adoption it self, if we consider, (which is a usefull consid-
 eration) their manifold provocations to such an *exhæredation*, and
¹⁵⁰ what God suffered at their hands.

Esay. 49.15

Psal. 103.2

Exod. 4.22

The ordinary causes of *Exhæredation*, for which a man might dis-
 inherit his son, are assigned and numbred in the *law*, to be *fourteen*.
 But divers of them grow out of one root, (*Vndutifulnesse, Inofficious-*
nesse towards the father) and as, by that reason, they may be ex-
 tended to more, so they may be contracted to fewer, to two. These two,
Ingratitude, and *Irreligion*, *Vnthankfulnesse*, and *Idolatry* were ever
 just causes of *Exhæredation*, of Dis-inheriting. And with these two,
 did the Jews more provoke Almighty God, then any children, any
 father. Stop we a little our Consideration upon each of these.

Exhære-
datio

¹⁶⁰ He is not always ungratefull, that does not recompense a benefit,
 but he onely that would not, though he could make, and though the
 Benefactor needed a recompense. When *Furnius*, upon whom *Augus-*
tus had multiplied benefits, told him, that in one thing he had damni-
 fied him, in one thing he had undone him, *Effecisti, ut viverem &*
morerer ingratus, You have done so much for me, (says he) that I

Ingrati-
tudo

Senec.

must live, and die unthankfull, that is, without shewing my thankfulness by equivalent recompenses: This which he calls *unthankfulness*, was *thankfulness* enough. There are men, (says the Morall man) *Qui quo plus debent, magis odêrunt*, that hate those men most,

¹⁷⁰ who have laid most obligations upon them. *Leve æs alienum debitorem facit, grave inimicum*; for a little debt he will be content to look towards me, but when it is great, more then he can pay, or as much as he thinks he can get from me, then he would be glad to be rid of me. *Acknowledgement* is a good degree of *thankfulness*. But, ingratitude at the highest, (and the *Jews* ingratitude was at the highest) involves even a *concealing*, and a *denying* of benefits, and even a hating, and injuring of Benefactors. And so, *Res peremptoria ingrati-*

Bern.

tudo, says *Bernard* significantly, Ingratitude is a peremptory sin; it does *Perimere*, that is, destroy, not onely all virtues, but it destroys,

¹⁸⁰ that is, overflows all other particular Vices; no vice can get a name, where ingratitude is; it swallows all, devours all, becomes all; *Ingratum dicas, omnia dixisti*, If you have called a man unthankfull, you have called him by all the ill names that are: for this complicated, this manifold, this pregnant vice, *Ingratitude*, the holy language, the *Hebrew*, lacks a word. The nearest root that they can draw Ingratitude into, is *Caphar*, and *Caphar* is but *Tegere*, to hide, to conceal a benefit; but to *deny* a benefit, or to *hate* or *injure* a Benefactor, they have not a word. And therefore, as *S. Hierome* found not the word in the *Hebrew*, so in all Saint *Hieromes* translation of the *Old Testament*, (or

¹⁹⁰ in that which is reputed his, the *vulgar* Edition) you have not that *Latine* word, *Ingratus*; Curious sinners, subtile self-damners; they could not name Ingratitude, and in all the steps of Ingratitude, they exceeded all men, all Nations. From the Ingratitude of *murmuring*, upon which, God lays that woe, (*Woe unto him that says to his father, What begettest thou? or to the woman, What has thou brought forth? A dogge* murmures not that he is not a *Lion*, nor a *blinde-worm* without eyes, that he is not a *Basilisk* to kill with his eyes; *Dust* murmures not that it is not *Amber*, nor a *Dunghill* that it is not a *Mine*, nor an *Angel* that he is not of the *Seraphim*; and every man would be some-

²⁰⁰ thing else then God hath made him,) from this murmuring for that which he hath not, to another degree of Ingratitude, The *appropriation* of that which he hath, to himself, *Vti Datis tanquam Innatis*,

Bern.

Isa. 45.10

(as *S. Bernard* speaks in his musick) To attribute to our selves that which we have received from God, to think our selves as strong in *Nature* as in *Grace*, and as safe in our own *free-will*, as in the *love of God*; as God says of *Jerusalem*, (That *he had given her her beauty, and then she plaid the harlot, as if it had been her own*) by these steps of Ingratitude to the highest of all, which is, rather then to confesse her self beholden to God, to change her God, and so to slide from

Ezek. 16

²¹⁰ Ingratitude to *Idolatry*, *Jerusalem* came, and over-went all the Nations upon the earth.

Their *Ingratitude* induced *Idolatry* in an instant. As soon as they came to that ungratefull *murmuring*. (*As for Moses we cannot tell what is become of him*) they came presently to say to *Aaron*, (*Vp and make us Gods that may goe before us*) which is an impotency, a leprosie, that derives it self farre, spreads farre, that as soon as our sins induce any worldly crosse, any calamity upon us, we come to think of *another Church*, another *Religion*, and conclude, That that cannot be a good Church, in which we have lived. Now, against this

Idolo-
latria

Exod. 32.1

²²⁰ impious levity, of facility in changing our Religion, God seemes to expresse the greatest indignation, when he says, *They sacrificed unto gods whom they knew not, to new gods*. Men, amongst us, that have been *baptized*, and *catechized* in the truth, and in the knowledge thereof, fall into ignorant falshood, and embrace a Religion which they understand not, nor can understand, because it lies in the breast of *one man*, and is therefore subject to alterations. *They sacrifice to gods whom they know not*, (says God) and those gods *new gods* too; The more suspicious, for their *newnesse*; and, (as it is added there) *unto gods whom their fathers feared not*. Men that fall from us,

Deut. 32.17

²³⁰ (whose fathers were of that Religion) put themselves into more bondage and slavery to the *Court of Rome* now, then their fathers did to the *Church of Rome* then; They sacrifice to gods, whom they know not, and whom their fathers feared not, so much as they doe. But, they *have corrupted themselves*; (as God charges them farther) They are fallen from us, whom no *example* of their fathers led that way; fathers have left their former superstition, which they were born and bred in, and the sonnes, which were born, and bred in the truth, have embraced those superstitions; *Their spot is not the spot of children*, (so it follows in the same place) a weaknesse that might have that excuse,

Ver. 5

Iud. 10.11

²⁴⁰ that they proceeded out of a reverentiall respect to their fathers, and followed their *example*; for *their fathers have stood, and they are fallen.* (*Their spot is not the spot of children.*) And, because *Kings* are pictures of *God*, when they turn upon new *gods*, they turn to new pictures of *God* too, and with a forein *Religion*, invest a forein *Allegiance*. Did not I deliver you from the *Egyptians*, says *God*, and from the *Ammonites*, and from the *Amorites*, and *Philistims*? from a succession of enemies, at times, and from a league of enemies at once, *Yet you have forsaken me, and served other gods*, says *God* there; And therefore, (to that resolution *God* comes) *Therefore, I*
²⁵⁰ *will deliver you no more.* And yet, how often did *God* deliver them after this? *Ingratitude*, *Idolatry*, are just causes of Exhæredation; *Israel* abounded in both these, and yet, after all these, in this Text, he calls them *Children*, *The Children of Israel*, and therefore his children.

Dies
 Luc. 6.35
 Mat. 4.5

God is kinde even to the unthankfull, saith *Christ* himself, and himself calls *Jerusalem*, *The holy City*, even when she was defiled with many and manifold uncleannesses, because she *had* been holy, and had the *outward help* of *holinesse* remaining in her still. *Christ* doth not disavow, nor disinherit those children which gave most just cause
²⁶⁰ of exhæredation; much lesse doth he justify, by his example, finall and totall *disinheriting of children*, occasioned by single and small faults in the children, and grounded in the Parents, upon sudden, and passionate, and intemperate, and imaginary vows, They have vowed to doe it, therefore they will doe it; for, so they put a pretext of *Religion* upon their *impiety*, and make *God* accessory to that which he dislikes, and upon colour of a vow, doe that which is far from a service to *God*, as the performance of every lawfull, and discreet vow is. *God* calls them his *Children*, (which is one) and then, though as a Father he correct them, yet he shewes them his face, in that correc-
²⁷⁰ tion, (which is another beam of his mercy) He calls their calamity, their affliction, *Not a night, but a day*, (*many dayes shall the children of Israel suffer this.*)

We finde these two words often joyned together in the Scriptures, *Dies visitationis*, *The day of visitation*; though as it is a *visitation*, it be a sad, a dark contemplation, yet as it is a *day*, it hath alwayes a cheerfulness in it. If it were called a *night*, I might be afraid, that

this night, They (I am not told who) *would fetch away my soul*; but, being a *day*, I have assurance, that the Sunne, the Sunne of Righteousnesse will arise to me. *At the light of thine Arrowes, they went*
²⁸⁰ *forward*, saith the Prophet *Habakkuk*. Though they be *Arrowes*, yet they are *Torches* too, though they *burn*, yet they *give light* too; though God shoot his *Arrowes* at me, even by them, I shall have light enough to see that it is God that shoots. As there is a heavy commination in that of *Amos*, (*I will cause the Sunne to goe down at noone, and I will darken the earth, in clear day*) so is there a gracious promise, and a constant practice in God, That he will (as he hath done) *command light of darknesse*, and inable thee to see a clear day, by his presence, in the darkest night of tribulation. For, truly, such a sense, (I think) belongs to those words in *Hosea*, That when God had said, *The dayes*
²⁹⁰ *of visitation are come, the dayes of recompence are come*, God adds that, as an aggravating of the calamitie; *yea, woe also to them, when I depart from them*; as though the oppression of the affliction, the peremptorinesse of the affliction, were not in the affliction it self, but in Gods *departing* from them, when he afflicted them; they should be visited, but see no day in their visitations, afflicted from God, but see no light from him, receive no consolation in him. In this place we take it, (for the exaltation of your devotion) as a particular beam of his mercy, That though the Children of *Israel* were afflicted *many dayes*, yet still he affords them the name of *Children*, and still their
³⁰⁰ *darke* and *cloudy dayes* were accompanied with the light, and presence of God, still they felt the *Hand* of God under them, the *Face* of God upon them, the *Heart* of God towards them.

Those then, which have this filiation, God doth not easily disinherit; because they were his Children, after unnaturall disobediencies, he avowes them, and continues that name to them. But yet, this must not imprint a *security*, a *presumption*; for, even the children here, are submitted to heavie and dangerous calamities; when Christ himselfe saith, *The children of the kingdome shall be cast into utter darknesse*, who can promise himselfe a perpetuall, or *unconditioned* station? we
³¹⁰ have in the Scriptures two especiall Types of the Church, *Paradise*, and *the Arke*. But, in that Type, the *Arke*, we are principally instructed, what *the Church in generall* shall doe, and in that in *Paradise*, what *particular men in the Church* should do. For, we doe not

Luc. 12.20

3.11

8.9

[2 Cor. 4.6]

9.7

*Non
securi*

Matt. 8.12

- reade, that in the *Arke Noah*, or his company, did *waigh* any *anchor*, *hoyst* any *saile*, *ship* any *oare*, *steare* any *rudder*; but, the *Arke*, by the providence of *God*, who onely was *Pilot*, rode safe upon the face of the waters. The *Church* it selfe, (figured by the *Arke*) cannot shipwrack; though men sleep, though the Devill wake, *The gates of Hell shall not prevail against the Church*. But in the other Type of the
- Matt. 16.18 ³²⁰ Church, where every man is instructed in his particular duty therein, *Paradise*, *Adam* himself was commanded to *dresse* *Paradise*, and to *keep* *Paradise*. And when he did not that which he was enjoined to doe in that place, he forfeited his interest in it, and his benefit by it. Though we be born and bred in Gods house, as *Children Baptized*, and *Catechized* in the true Church, if we slacken our holy industry
- Gen. 2.15 in *making sure our salvation*, we, though *Children of the Kingdome*, may be *cast out*, and all our former helps, and our proceedings by the benefit of those helps, shall but aggravate our condemnation. *Alpha* and *Omega* make up the Name of *Christ*; and, *between Alpha* and
- [Mat. 8.12] ³³⁰ *Omega*, are all the letters of the Alphabet included. A *Christian* is made up of *Alpha* and *Omega*, and *all between*. He must *begin well*, (imbrace the true Church) and *live well* according to the profession of that true Church, and *die well*, according to that former holy life, and practise. *Truth* in the beginning, *Zeale* all the way, and *Constancie* in the end make up a Christian. Otherwise for all this filiation, children may be disinherited, or submitted to such calamities as these which are interminated upon the children of Israel, which constitute our second part, *They shall be without a King, and without a Prince, and without a Sacrifice, and without an Ephod, and without*
- [Apoc. 1.11] ³⁴⁰ *Teraphim*.
- 2 Part. Disobedient children are not cast off; but yet disobedience is not
- Non exheredantur, Corriguntur tamen* left uncorrected. Be *mercifull*, but mercifull so, as your *Father in Heaven is mercifull*; Be not so mercifull upon any private respect, as to be thereby cruell to the publike. And be *Just*; but, just, as your Father in Heaven is just; Hate not the *vice* of a man so, as thereby to hate the *man* himself. God hath promised *to be an enemy to our enemies, an adversary to our adversaries*; but, God is no irreconcilable enemy, no implacable, no inexorable Adversary. For, that hatred which *David* calls *Odium perfectum*, (*I have hated them with a per-*
- [Luke 6.36] ³⁵⁰ *fect hatred*) is not onely a vehement hatred, but (as Saint *Hilary* calls
- Exod. 23.22
- Psalm. 139.22

it) *Odium religiosum*, a hatred that may consist with religion: That I hate not another man, for his religion, so as that I lose all religion in my self, by such a hating of him. And Saint *Augustine* calls it *Odium Charitativum*, a hate that may consist with Charitie; that I hate no man for his peremptory uncharitableness towards my religion, so as to lose mine own Charity; for, I am come to one point of his religion, if I come to be as uncharitable as he. God and Kings are at a near distance, All *gods*; Magistrates, and inferiour persons are at a near distance, all *dust*. As God proceeds with a King, with *Jehosaphat*, in that temper, that moderation, (*Shouldst thou help the ungodly, and love them that hate the Lord?*) So men with men, Magistrates with inferiour men, learned men with ignorant men, should proceed with Saint *Pauls* moderation, *If any man obey not* (but be refractory, unconformable) *note that man* (saith the Apostle) *and have no company with him, but yet count him not as an enemy*. The union of the *two Natures in Christ*, give us a faire example, that *Divinity* and *Humanity* may consist together. No *Religion* induces *Inhumanity*; no *Piety*, no *Zeal* destroyes nature; and since there is *a time to hate, and a time to love*, then is love most seasonable, when

360 other civill contracts, civill alliances, civill concurrences, have soupled and intenerated the dispositions of persons, or nations, formerly farther asunder, to a better possibility, to a fairer probability, to a nearer propinquity of hearkning to one another, *That Christ might reconcile both unto God, in one body, by the Crosse, having slain the enmity thereby*. Civill Offices may worke upon religions too; and where that may follow, (That our mildnesse in civill things, may prevail upon their obduration in religion) there is the time to love. But in cases, where civill peace and religious foundations are both shaken, that the *State* and the *Church*, as they are both in one *bottom*, so they are

370 chased by one *Pirate*, I hate not with a perfect hatred, not perfect towards God, except I declare, and urge, and presse home, the truth of God, against their errours in my Ministry, nor perfect towards man, except I advance, in my place, the execution of those Lawes against their practises, without which, they are inabled, nay incouraged, nay perswaded, nay intreated to goe forward in those practises. God himself proceeds against his own children so farre, (and dearer then those children were to God, can no friends be to us, no allies to

2 Chro. 19.2

2 Thes. 3.14

Eccles. 3.8

Ephes. 2.16

any Prince) That *they should be without King, without Prince, without Sacrifice, without Image, without Ephod, without Teraphim;*
³⁹⁰ that is, without *Temporall*, without *Ecclesiasticall Government*.

Comminatio

First, then, we presume, we presuppose, (and that necessarily) every peece of this part of our Text, to fall under the *Comminatio*; they were threatned with the losse of every particular, and therefore they were the worse for every particular losse. Not the worse onely because they thought themselves the worse, because they had fixed their love and their delight upon these things, but because they were really the better for having them, it was really a curse, a *Comminatio*, that they should lose them; as well that they should lose their *Ephod*, and their *Image*, and their *Teraphim*, as that they should lose their
⁴⁰⁰ *Sacrifices*. But first, (though that other fall also within the *Comminatio*, that they should be without a *settled form of Religion*, without *Sacrifice*, and *Ephod*, and the rest) the first thing that the *Comminatio* falls upon, is, That they should be without a *Civill form of government*, without *King*, and without *Prince*. For, though our *Religion* prepare us to our *Bene esse*, our *well-being*, our everlasting happinesse, yet it is the *State*, the civill and peaceable government, which preserves our very *Esse*, our very *Being*; and there cannot be a *Bene esse*, without an *Esse*, a well and a happy Being, except there be first a Being established. It is the *State*, the *Law*, that
⁴¹⁰ constitutes Families and Cities, and Propriety, and Magistracy, and Jurisdiction. The *State*, the *Law* preserves and distinguishes, not onely the *Meum & Tuum*, the *Possessions* of men, but the *Me & Te*, the very *persons* of men; The Law tels me, not onely whose land I must call every Acre, but whose son I must call every man. Therefore God made the *Body* before the *Soule*; Therefore there is in man a *vegetative*, and a *sensitive* soule, before an *immortall*, and *reasonable* soule enter. Therefore also, in this place, God proposes first the Civil State, the *Temporall Government*, (what it is, to have a King and a Prince) before he proposes the happinesse of a *Church*, and a *Religion*; not but
⁴²⁰ that our *Religion* conduces to the greater happinesse, but that our *Religion* cannot be conserved, except the Civil State, and temporall Government be conserved too.

Sine Rege

The first thing then that the *Comminatio* falls upon, is the losse of their *Temporall State*. But the *Comminatio* doth not fall so fully

upon the exclusion of *all formes* of Government, as upon the exclusion of *Monarchy*; It does not so expresly threaten an *Anarchy*, that they should have no Government, no Governours; It is not *sine Regimine*, but *sine Rege*; If they had any, they should not have the best, *They should be without a King*. Now, if with S. *Hierome*, and others that
⁴³⁰ accompany him in that interpretation, we take the Prophecy of this Text, to be fulfilled in that *Dispersion* which hath continued upon the Jews, ever since the destruction of *Jerusalem*, the Jews have been so far from having had any *King*, as that they have not had a *Constable* of their owne, in any part of the world; no interest at all, in any part of the Magistracy and Jurisdiction of the world, any where, but they are a *whole Nation of Cains, fugitives, and vagabonds*. But howsoever it be, the heat, and the vehemency of this Commination fals upon this particular, *sine Rege*, they shall be without a King. It was long before God afforded the Jews a King; and he did not easily doe it, then when
⁴⁴⁰ he did it. Not, that he intended not that form of Government for them, but because they would extort it from him, before his time, and because they asked it onely in that respect, *That they might be like their neighbours*, to whom God would not have had them too like: And also, because God, to keep their thankfulnessse still awake, would reserve, and keep back some better thing, then he had given them yet, to give them at last. For, so he says, (as the *Coronation* of all his benefits to *Israel*, of which there is a glorious Inventory in that Chapter) *Thou didst prosper into a Kingdome*; Till the Crown of glory be presented, in the comming of the Messias, thou canst not be happier. Those there-
⁴⁵⁰ fore that allow but a conditionall Sovereignty in a Kingdome, an *arbitrary*, a *temporary Sovereignty*, that may be transferred at the pleasure of another, they oppose the *Nolumus hoc*, we would not have, we would not live under this form of Government, not under a temporall Monarchy, *Nolumus hoc*. Those that determine Allegiance, and civil obedience onely by their *own religion*, and think themselves bound to obey none, that is of another perswasion, they oppose the *Nolumus hunc*, *We will not have this man to reign over us*; and so, make their relations, and fix their dependencies upon forein hopes, *Nolumus hunc*. Those that fix a *super-Sovereignty* in the *people*, or in
⁴⁶⁰ a *Presbytery*, they oppose the *Nolumus sic*, we would not have things carried thus; They pretend to know the happinesse of living under

Hierome

Gen. 4.12

Ezek. 16.13

[Luke
19.14]

that form, A Kingdome, and to acknowledge the person of the King, but they would be governed every man according to his own minde. And all these, the *Nolumus hoc*, (they that desire not *the continuance* of that form, of a Kingdome in an Independency, but would have a dependency upon a forein power;) And the *Nolumus hunc*, (they that are disaffected to *the person* of him that governs for the present;) And the *Nolumus sic*, (they that will *prescribe* to the King, *ends*, and *ways* to those ends:) all these assist this malediction, this commination,
⁴⁷⁰tion, which God interminates here, as the greatest calamity, *sine Rege*, They shall be without a King; for this is to *Canton* out a Monarchy, to *Ravell* out a Kingdome, to *Crumble* out a King.

*Sine Prin-
cipe*

Isa. 9.6

There is another branch in this Part, which is of Temporall calamities, That they shall be *sine Principe*, Without a King, and without a Prince. The word in the originall is *Sar*; and take it, as it sounds most literally in our Translation, The Prince is the Kings Son; so, this very word is used in *Esay*; *Sar Salom*; The Son of God, is called the Prince of Peace. And so, the commination upon the Jews is thus farre aggravated, That they shall be without a Prince, that is, without a certain

⁴⁸⁰*heire*, and *Successor*; which uncertainty, (more then any thing else) slackens the industry of all men at home, and sharpens the malice of all men abroad; fears at home, and hopes abroad, discompose and disorder all, where they are *sine Principe*, without a certain heire. But the word enlarges it selfe farther; for, *Sar* signifies a Judge; when *Moses* rebuked a Malefactor, he replies to *Moses*, *Who made thee a Judge?* And in many, very many places, *Sar* signifies a Commander in the Warres. So that where the *Justice* of the State, or the *Military power* of the State faile, (and they faile, where the men who doe, or should excuse those places, will not, or dare not doe, what appertains to their
⁴⁹⁰places) there this Commination fals, *They are without a Prince*, that is, without future assurance, without present power, or justice.

Exod. 2.14

*Damna spi-
ritualia*

But we passe to the *spirituall* Commination; that is, They shall be without *Sacrifice*, without *Ephod*, without *Image*, without *Teraphim*. It is not that their *understanding* shall be taken away, no, nor that the tendernesse of their *conscience*, or their *zeale* shall be taken away; It is not that they shall come to any impiety, or ill opinion of God; They may have religious, and well-disposed *hearts*, and yet be under a curse, if they have not a *Church*, an outward *Discipline* established amongst

them. It is not enough for a man to beleeeve aright, but he must apply
⁵⁰⁰ himself to some Church, to some outward form of worshipping
 God; It is not enough for a Church, to hold no error in *doctrine*, but
 it must have *outward assistances* for the devotion of her children, and
outward decency for the glory of her God. Both these kindes are in-
 tended in the particulars of this Text, *Sacrifice* and *Ephod*, *Image* and
Teraphim.

First, it is a part of the curse, to be *without Sacrifice*. Now, if ac-
 cording to S. *Hieromes* interpretation, this Text be a Prophecy upon
 the Jews, after *Christs time*, and that the Malediction consist in this,
That they shall not embrace the Christian Religion, nor the Christian
⁵¹⁰ *Church entertain them*; if the Prophet drive to this, They shall bee
 without Sacrifices, because they shall not be of the Christian Church,
 certainly the Christian Church is not to be *without Sacrifice*. It is a
 miserable impotency, to be afraid of *words*; That from a former holy
 and just detestation of *reall errors*, we should come to an uncharitable
 detestation of *persons*, and to a contentious detestation of *words*. We
 dare not name *Merit*, nor *Penance*, nor *Sacrifice*, nor *Altar*, because
 they have been abused. How should we be disappointed, and dis-
 furnished of many words in our ordinary conversation, if we should
 be bound from all words, which blasphemous men have prophaned,
⁵²⁰ or uncleane men have defiled with their ill use of those words? There
 is *Merit*, there is *Penance*, there is *Sacrifice*, there are *Altars*, in that
 sense, in which those blessed men, who used those words first, at first
 used them. The *Communion Table* is an *Altar*; and in the *Sacrament*
 there is a *Sacrifice*. Not onely a Sacrifice of *Thanksgiving*, common
 to all the Congregation, but a *Sacrifice peculiar to the Priest, though*
for the People. There he *offers up* to God the Father, (that is, to the
remembrance, to the contemplation of God the Father) the *whole*
body of the *merits of Christ Jesus*, and begges of him, that in contem-
 plation of that *Sacrifice* so offered, of that Body of his merits, he would
⁵³⁰ vouchsafe to return, and to apply those merits to that Congregation.
 A Sacrifice, as farre from their blasphemous over-boldnesse, who con-
 stitute a *propitiatory Sacrifice*, in the *Church of Rome*, as from their
 over-tendernesse, who startle at the name of *Sacrifice*. We doe not, (as
 at *Rome*) first invest the power of God, and make our selves able to
make a Christ, and then invest the malice of the Jews, and *kill that*

*Sine Sacri-
 ficio*

Christ, whom we have made; for, *Sacrifice*, Immolation, (taken so properly, and literally as they take it) is a *killing*; But the *whole body* of *Christs actions* and *passions*, we sacrifice, wee represent, wee offer to God. *Calvin* alone, hath said enough, *Non possumus*, except we be
⁵⁴⁰ assisted with outward things, wee cannot fixe our selves upon God. Therefore is it part of the malediction here, that they shall be *sine Sacrificio*, without *Sacrifice*; so is it also in inferiour helps, *sine Ephod*, they shall be without an *Ephod*.

Sine Ephod

The *Ephod* amongst the Jews, was a *garment*, which did not onely distinguish *times*, (for it was worne onely in time of divine Service) but, even in time of divine Service, it distinguished *persons* too. For, we have a *Pontificall Ephod*, peculiar onely to the high Priest; And we have a *Leviticall Ephod*, belonging to all the Levites; (*Samuel ministred before the Lord, being a child, girded with a linnen Ephod.*)

Exod. 28.6

1 Sam. 2.18

⁵⁵⁰ And wee have a *common Ephod*, which, any man, that assisted in the service of God might weare; That *linnen Ephod*, which *David* put on, in that *Procession*, when he *daunced before the Ark*. But all these *Ephods* were bound under certain Laws, to be worn by such *men*, and at such times. *Christs garment* was not divided; nay, the Soldiers were not divided about it, but agreed in one way; And shall wee, (the Body of Christ) bee divided about the garment, that is, vary in the garment, by denying a conformity to that Decency which is prescribed? When Christ devested, or suppress the Majesty of his outward appearance, at his Resurrection, *Mary Magdalen* took him but for a *Gardiner*.

2 Sam. 6.14

Ioh. 20.15

⁵⁶⁰ Ecclesiasticall persons in secular habits, lose their respect. Though the very habit bee but a Ceremony, yet the distinction of habits is rooted in nature, and in morality; And when the particular habit is enjoyed by lawfull Authority, obedience is rooted in nature, and in morality too. In a Watch, the string moves nothing, but yet, it conserves the regularity of the motion of all. Ritually, and Ceremonially things move not God, but they exalt that Devotion, and they conserve that Order, which does move him. Therefore is it also made a part of the Communion, that they shall be *sine Ephod*, without these *outward Ritually*, and *Ceremonially solemnities* of a Church; first, without *Sacrifices*,
⁵⁷⁰ which are more substantiall and essentiall parts of Religion, (as wee consider Religion to be the *outward worship of God*.) and then, *without Ephod*, without those other assistances, which, though they be not

of *Gods Revenue*, yet they are of his *Subsidies*, and though they be not the *soule*, yet are the *breath* of Religion. And so also is it of things of a more inferiour nature then Sacrifice or Ephod, that is of *Image* and *Teraphim*, which is our next, and last Consideration.

Both these words, (that which is translated, and called *Image*, and that which is not translated, but kept in the originall word, *Teraphim*) have sometimes a good, sometimes a bad sense in the Scriptures. In the
⁵⁸⁰ first, *Image*, there is no difficulty; good and bad significations of that word, are obvious every where. And for the other, though when *Rachel* stole her fathers *Teraphim*, (*Images*) though when the King of *Babylon* consulted with *Teraphim*, (*Images*) the word *Teraphim* have an ill sense, yet, when *Michal*, *Davids* wife, put an *Image* into his bed, to elude the fury of *Saul*, there the word hath no ill sense. Accept the words in an Idolatrous sense, yet, because they fall under the commination, and that God threatens it, as a part of their calamity, that they should bee *without their Idols*, it hath beene, not inconveniently, argued from this place, that even a *Religion mixt with some Idolatry*,
⁵⁹⁰ and *superstition*, is better then none, as in Civill Government a *Tyranny* is better then an *Anarchy*. And therefore we must not bring the same indisposition, the same disaffection towards a person mis-led, and soured with some leaven of *Idolatry*, as towards a person possest with *Atheisme*. And yet, how ordinarily wee see, *zealous men* start, and affected, and troubled at the presence of a *Papist*, and never moved, never forbear the society and conversation of an *Atheist*: Which is an argument too evident, that wee consider *our selves* more then *God*, and that peace which the *Papist* endangers, more then the *Atheist*, (which is, the peace of the State, and a quiet enjoying our
⁶⁰⁰ ease) above the glory of God, which the *Atheist* wounds, and violates more then the *Papist*; The *Papist* withdraws some of the glory of God, in ascribing it to the Saints, to themselves, and their own merits, but the *Atheist* leaves no God to be glorified. And this use we have of these words, *Images*, and *Teraphim*, if they should have an ill sense in this place, and signifie *Idols*.

But Saint *Hierome*, and others with him, take these words, in a good sense; to bee the *Cherubim*, and *Palmes*, and such other representations, as God himselve had ordained in their Temple; and that the Commination falls upon this, That in some cases, it may bee some

Imago,
Teraphim

Gen. 31.19
 Ezek. 21.21
 1 Sam. 19.13

⁶¹⁰ want, to bee without some *Pictures in the Church*. So farre as they may conduce to a reverend *adorning* of the place, so farre as they may conduce to a familiar *instructing* of unlettered people, it may be a losse to lack them. For, so much *Calvin*, out of his religious wisdome, is content to acknowledge, *Fateor, ut res se habet hodiè, &c. I confesse, as the case stands now*, (says hee) (speaking of the beginning of the Reformation) *there are many that could not bee without those Bookes*, (as hee calls those Pictures) *because then they had no other way of Instruction; but, that that might bee supplied, if those things which were delivered in picture, to their eyes, were delivered in Sermons to*

⁶²⁰ *their eares*. And this is true, that where there is a frequent preaching, there is *no necessity* of pictures; but will not every man adde this, That if the true use of Pictures bee preached unto them, there is *no danger* of an abuse; and so, *as Remembrancers* of that which hath been taught in the Pulpit, they may be retained; And that was one office of the Holy Ghost himselfe, *That he should bring to their remembrance* those things, which had been formerly taught them. And since, by being taught the right use of these pictures, in our preaching, no man amongst us, is any more enclined, or endangered to worship a picture in a Wall or Window of the Church, then if he saw it in a Gallery,

⁶³⁰ were it onely for a reverent *adorning* of the place, they may bee retained here, as they are in the greatest part of the *Reformed Church*, and in all that, that is *properly Protestant*. And though the *Injunctions* of our Church, declare the sense of those times, concerning *Images*, yet they are wisely and godly conceived; for the second is, *That they shall not extoll Images*, (which is not, that they shall not *set them up*) but, (as it followeth) *They shall declare the abuse thereof*. And when in the 23 *Injunction*, it is said, *That they shall utterly extinct, and destroy*, (amongst other things) *pictures*, yet it is limited to such *things*, and *such pictures, as are monuments of feigned miracles*; and

⁶⁴⁰ that *Injunction* reaches as well to pictures in private houses, as in Churches, and forbids nothing in the Church, that might be retained in the house. For those pernicious Errors, which the *Romane Church* hath multiplied in this point, not onely to make Images of *men*, which never were, but to make those Images of men, *very men*, to make their Images *speak*, and *move*, and *weep*, and *bleed*; to make Images of *God* who was never seen, and to make those Images of God, *very gods*; to

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I.II.7

[Joh. 14.26]

1^o Eliz.

1559

make their Images doe daily miracles; to transferre the honour due to God, to the Image, and then to encumber themselves with such ridiculous riddles, and scornfull distinctions, as they doe, for justifying
⁶⁵⁰ unjustifiable, unexcusable, uncolourable enormities, *Væ Idololatriis*, woe to such advancers of Images, as would throw down Christ, rather then his Image: But *Væ Iconoclastis* too, woe to such peremptory abhorrrers of Pictures, and to such uncharitable condemners of all those who admit any use of them, as had rather throw down a Church, then let a Picture stand. Laying hold upon S. *Hieromes* exposition, that fals within the *Væ*, the Commination of this Text, to be without those Sacrifices, those Ephods, those Images, as they are *outward helps* of devotion. And, laying hold, not upon S. *Hierome*, but upon *Christ* himselfe, who is the God of love, and peace, and unity, yet it fals under
⁶⁶⁰ a heavy, and insupportable *Væ*, to violate the peace of the Church, for things which concern it not fundamentally. Problematicall things are our *silver*, but fundamentall, our *gold*; problematicall our *sweat*, but fundamentall our *blood*. If our Adversaries would be bought in, with our silver, with our sweat, we should not be difficult in meeting them halfe way, in things, in their nature, *indifferent*. But if we must pay our Gold, our Blood, our *fundamentall* points of Religion, for their friendship, A Fortune, a Liberty, a Wife, a Childe, a Father, a Friend, a Master, a Neighbour, a Benefactor, a Kingdome, a Church, a World, is not worth a dramme of this Gold, a drop of this Blood. Neither will
⁶⁷⁰ that man, who is truly rooted in this foundation, redeeme an Em-poverishing, an Emprisoning, a Dis-inheriting, a Confining, an Ex-communicating, a Deposing, with a dramme of this Gold, with a drop of this Blood, the *fundamentall* Articles of our Religion. Blessed be that God, who, as he is without change or colour of change, hath kept us without change, or colour of change, in all our foundations; And he in his time bring our Adversaries to such a moderation as becomes them, who doe truly desire, that the Church may bee truly *Catholique*, *one flock, in one fold, under one Shepherd*, though *not all of one colour*, of one practise in all outward and disciplinarian points. Amen.

[Ioh. 10.16]

Number 18.

*Preached at S. Pauls, upon
Whitsunday. 1627.*

JOHN 14.26. *BUT THE COMFORTER, WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME, HEE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU.*

[Luke 4.21]
Esay. 61.1

Acts 2.1

THIS DAY *is this Scripture fulfilled in your eares*, saith our Saviour Christ, having read for his Text, that place of *Esay, The Spirit of the Lord is upon me.* And that day which we celebrate now, was another Scripture fulfilled in their eares, and in their eyes too; For all Christs promises are Scripture; They have all the Infallibility of Scripture; And Christ had promised, that that Spirit which was upon him, when he preached, should also be shed upon all his Apostles. And upon this day he performed that promise, when, *They being all with one accord, in one place, there came a sound from*
¹⁰ *heaven, as of a rushing mighty winde, and filled the house, and there appeared unto them cloven tongues, like as of fire, and it sate upon each of them, and they were all filled with the Holy Ghost.* And this very particular day, in which we now commemorate, and celebrate that performance of Christs promise, in that Mission of the Holy Ghost upon the Apostles, are all these Scriptures performed again, in our eares, and eyes, and in our hearts; For in all those Congregations that meet this day, to this purpose, every Preacher hath so much of this *Vnction*

(which *Vnction* is *Christ*) upon him, as that the Spirit of the Lord is upon him, and hath anointed him to that service; And every Congregation, and every good person in the Congregation, hath so much of the Apostle upon him, as that he feeles *This Spirit of the Lord, this Holy Ghost*, as he is *this cloven tongue*, that sets one stemme in his eare, and the other in his heart, one stemme in his faith, and the other in his manners, one stemme in his present obedience, and another in his perseverance, one to rectifie him in the errours of life, another to establish him in the agonies of death; For the Holy Ghost, as he is a *Cloven tongue*, opens as a *Compass*, that reaches over all our Map, over all our World, from our East to our West, from our birth to our death, from our cradle to our grave, and directs us for all things, to all persons, in all places, and at all times; *The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, &c.*

The blessed Spirit of God then, the *Holy Ghost*, the third person in the Trinity, (and yet, not Third so, as that either Second or First, Son or Father, were one minute before him in that Co-eternity, that enwraps them all alike) this *Holy Ghost* is here designed by Christ, in his Person, and in his Operation; Who he is, and what he does; From whence he comes, and why he comes; And these two, *Hee*, and *His office*, will constitute our two parts in this text. In the first of which, (which will be the exercise of this day) we shall direct you upon these severall Considerations: First, that the Person designed for this Mission, and true Consolation, is the Holy Ghost; You shall not be without comfort, saies Christ; But mistake not false comforts for true, nor deceitfull comforters for faithfull; It is the *Holy Ghost*, or it is none; His Comfort, or no comfort. *Him the Father will send*, saies Christ, in a second branch; though the *Holy Ghost* be God, equall to the Father, and so have all Missions, and Commissions in his owne hand, yet he applies himselfe, accommodates himselfe to order, and he comes when he hath a Mission from the Father: and *this Father*, saies Christ, (which is a third branch in this part) *sends him in my name*; Though he have as good interest in the name of *Adonai*, which is all our Powerfull name, and in the name of *Iehovah*, which is all our Essentiall name, as I, or my Father have, (the holy Ghost is as much *Adonai*, and as much *Iehovah*, as we are) yet he *is sent in my Name*, that is, to

Divisio

proceed in my way, to perfect my worke, and to accomplish that Redemption, by way of Application, which I had wrought, by way of Satisfaction.

And then lastly, that which qualifies him for this Mission, for this Employment, is his Title, and Addition in this Text, That he is *the*
⁶⁰ *Comforter*; Discomfortable doctrines (of a primary impossibility Salvation, to any man, And that impossibility originally rooted in Gods, and in Gods hating of that man, and hating of that man, not onely before he was a sinfull man, but before he was any man at all, not onely before an actuall making, but before any intention to make him in Gods minde; That God cannot save that man, because he meant to damne him, before he meant to make him) are not the way, in which the Holy Ghost is sent by the Father, in the Sons Name; For they that sent him, and he that comes, intend all that is done, in that capacity, as he is a Comforter, as he is *the Comforter*. And this is the Person, and
⁷⁰ this will be the extent of our first part; It is the *Holy Ghost*; No deceiving Spirit. He, though as high as the Highest, respects order, attends a Mission, staies till he be sent. And thirdly, he comes in anothers name, in anothers way, to perfect anothers worke. And he does all, in the quality and denomination of a Comforter, not establishing, not countenancing any discomfortable Doctrines.

1 Part.
Spiritus
sanctus

First then, the Person into whose hands this whole worke is here recommended, is the *Holy Ghost, The Comforter, which is the Holy Ghost*. The manifestation of the myserie of the Trinity was reserved for Christ. Some intimations in the Old, but the publication only in
⁸⁰ the New Testament; Some irradiations in the Law, but the illustration onely in the Gospell; Some emanation of beames, as of the Sun before it is got above the Horizon, in the Prophets, but the glorious proceeding thereof, and the attaining to a Meridianall height, only in the Euangelists. And then, the doctrine of the Trinity, thus reserved for the time of the Gospell, at that time was thus declared; So God loved the World, as that he sent his Son; So the Son loved the World, as that he would come into it, and die for it; So the Holy Ghost loved the World, as that he would dwell in it, and inable men, in his Ministry, and by his gifts, to apply this mercy of the Father, and this merit of the
⁹⁰ Son, to particular souls, and to whole Congregations. The mercy of the Father, that he would study such a way for the Redemption of our

[John 3.16]

souls, as the death of his only Son, (a way which no man would ever have thought of, of himself, nor might have prayed for, if he could have imagined it) this Mercy of the Father is the object of our Thankfulness. The Merit of the Son, That into a man but of our nature, and equall to us in infirmities, there should be superinfused such another nature, such a divinity, as that any act of that Person, so composed of those two natures, should be even in the rigour of Justice, a sufficient ransome for all the sins of all the World, is the object of our admiration. But the object of our consolation (which is the subject of this Text) is this, That the Holy Ghost, by his presence, and by inanimating the Ordinances of Christ, in the Ministry of the Gospell, applies this mercy, and this merit to me, to thee, to every soul that answers his motions.

In that Contract that past between *Solomon* and *Hiram*, for commerce and trade between their Nations, That *Solomon* should send him Corne and Oyle, and *Hiram* should send him Cedar, and other rich materials for Building, that People of God received an honor, and an assurance, in that present Contract, for future trade and commerce. So did the World, in that Contract, which past betweene the Father and the Son, That the Father should send downe God, and the World should deliver up Man, The nature of Man to be assumed by that Son, and so a Redemption should be wrought after, in the fulnesse of Time. And then, in the performance of this Contract, when *Hiram* sent downe those rich materials from *Libanon* to the Sea, and by Sea in Flotes, to the place assigned, where *Solomon* received them, that people of God received a reall profit, in that actuall performance of that, which was but in contract before. So did the World too, when in the fulnesse of Time, and in the place assigned by God in the Prophet *Micah*, which was Bethlem, the Son of God came in our flesh, and after dyed for us; His Blood was the Substance, the Materials of our ransome, and actually, and really delivered, and deposited for us; which was the performance of the former Contract between his Father, and him. But then was the dignity of that people of God accomplit, when those rich Materials, so sent, were really imploied in the building of the Temple; when the Altar, and the Oracle, were cloathed with that Gold; when the Cherubim, and the Olive-Trees, and the other Figures were made of that rich stuffe, which was provided; when

1 King. 5

Ver. 9

Ver. 15

Ver. 14

certaine chiefe Officers, and three thousand three hundred under-
¹³⁰ Officers, were appointed to over-see the Work, and ten thousand that
 attended by monthly courses, and seaven score and ten thousand, that
 were alwaies resident upon the Work. And so is our comfort accom-
 plisht to us, when the Holy Ghost distributes these materials, the
 Blood, and the Merits of Christ, upon severall Congregations, and
 that by his higher Officers, Reverend and Vigilant Bishops, and others
 that have part in the Government of the Church, and then, by those,
 who like *Solomons* ten thousand, performed the service by monthly
 courses, and those, who like his seaven score and ten thousand, are
 alwayes resident upon fixt places, that salvation of soules, so decreed
¹⁴⁰ at first by the Father, and so accomplished after by the Son, is, by the
 Holy Ghost, shed, and spread upon particular men.

When, as the world began in a community, that every thing was
 every bodies, but improved it selfe, to a propriety, and came to a
Meum & Tuum, that every man knew his owne; so, that which is
Salus Domini, The Salvation of the Lord, as it is in the first Decree,
 and that which is *Salus Mundi*, The Salvation of the World, as it is in
 the accomplishment of the Decree by Christ, may be *Mea, & Tua*, My
 Salvation, and thy Salvation, as it is applyed by the Holy Ghost, in
 the Ministry of the Church. Salvation in the Decree, is as the Bezar
¹⁵⁰ stone in the maw of that creature; there it growes. Salvation in Christs
 death, is as that Bezar in the Merchants, or Apothecaries provision;
 But salvation in the Church, in the distribution, and application
 thereof, by the Holy Ghost, is as that Bezar working in my veines,
 expelling my peccant humours, and rectifying my former defects.

The last work, the Seale, and Consummation of all, is of the Holy
 Ghost. And therefore, as the Manifestation of the whole Trinity seemes
 to have been reserved for Christ, so Christ seemes to have reserved the
 Manifestation of the Holy Ghost, for his last Doctrine. For this is the
 last Sermon that Christ preached; And this is a Sermon recorded only
¹⁶⁰ by that last Euangelist, who, as he considered the Divine Nature of
 Christ, more then the rest did, and so took it higher, so did he also
 consider the future state, and succession of the Church, more then the
 rest did, and so carried it lower. For, *S. Iohn* was a Prophet, as well
 as an Euangelist. Therefore in this last, and lasting Euangelist, and in
 this last Sermon, Christ declares this last work, in this world, that is,

the Consummation of our Redemption, in the application of the Holy Ghost. For herein consists our *comfort*, that it is *He, the Holy Ghost*, that ministers this comfort.

Christ had told them before, that there should be a *Comforter* sent;
¹⁷⁰ But he did not tell them then, that that *Comforter* was the *Holy Ghost*. Here he does; at last he does; and he ends all in that; that we might end and determine our comfort in that too, This God gives me, by the *Holy Ghost*. For we mistake false comforts for true. We comfort our selves in things, that come not at all from God; in things which are but vanities, and conduce not all to any true comfort. And we comfort our selves in things, which, though they doe come from God, yet are not signed, nor sealed by the Holy Ghost. For, Wealth, and Honour, and Power, and Favour, are of God; but we have but stolne them from God, or received them by the hand of the Devil, if we be
¹⁸⁰ come to them by ill meanes. And if we have them from the hand of God, by having acquired them by good meanes, yet if we make them occasions of sin, in the ill use of them after, we lose the comfort of the Holy Ghost, which requires the testimony of a rectified conscience, that all was well got, and is well used. Therefore as Christ puts the Origination of our Redemption upon the Father, (*I came but to doe my Fathers will*) and as he takes the execution of that Decree upon himselfe, (*I am the way, and the truth, and the life, and the Resurrection; I am all*) so he puts the comfort of all, upon the Holy Ghost: Discomfort, and Disconsolation, Sadnesse and Dejection, Damnation,
¹⁹⁰ and Damnation aggravated, and this aggravated Damnation multiplied upon that soule, that findes no comfort in the Holy Ghost.

If I have no Adventure in an East-Indian Returne, though I be not the richer, yet neither am I poorer then I was, for that. But if I have no comfort from the Holy Ghost, I am worse, then if all mankinde had been left in the Putrification of *Adams* loynes, and in the condemnation of *Adams* sin. For then, I should have had but my equall part in the common misery; But now having had that extraordinary favour, of an offer of the Holy Ghost, if I feele no comfort in that, I must have an extraordinary condemnation. The Father came neare
²⁰⁰ me, when he breathed the breath of life into me, and gave me my flesh. The Son came neare me, when he took my flesh upon him, and laid downe his life for me. The Holy Ghost is alwaies neare me, alwaies

Ver. 16

[? John
 5.30]
 [John 14.6
 and 11.25]

with me; with me now, if now I shed any drops of his dew, his Manna upon you; With me anon, if anon I turne any thing that I say to you now, to good nourishment in my selfe then, and doe then, as I say now; With me when I eate, or drink, to say Grace at my meale, and to blesse Gods Blessings to me; With me in my sleep, to keep out the Tempter from the fancy, and imagination, which is his proper Sceaue, and Spheare, That he triumph not in that, in such dreames as may be
²¹⁰ effects of sin, or causes of sin, or sins themselves. The Father is a Propitious Person; The Son is a Meritorious Person; The Holy Ghost is a Familiar Person; The Heavens must open, to shew me the Son of Man at the right hand of the Father, as they did to *Steven*; But if I doe but open my heart to my selfe, I may see the Holy Ghost there, and in him, all that the Father hath Thought and Deceed, all that the Son hath Said and Done, and Suffered for the whole World, made mine. Accustome your selves therefore to the Contemplation, to the Meditation of this Blessed Person of the glorious Trinity; Keep up that holy cheerefulness, which Christ makes the Ballast of a Christian,
²²⁰ and his Fraight too, to give him a rich Returne in the Heavenly Jerusalem. Be alwayes comforted; and alwayes determine your comfort in the Holy Ghost; For that is Christs promise here, in this first Branch, *A Comforter, which is the Holy Ghost*; And *Him* (sayes our second Branch) *the Father shall send*.

Missio

There was a Mission of the Son, *God sent his Son*. There was a Mission of the Holy Ghost; This day *God sent the Comforter, which is the Holy Ghost*. But betweene these two Missions, that of the Son, and this of the Holy Ghost, we consider this difference, that the first, the sending of the Son, was without any merit preceding; There could
²³⁰ be nothing but the meere mercy of God, to move God to send his Son. Man was so far from meriting that, that (as we said before) he could not, nor might, if he could, have wisht it. But for this second Mission, the sending of the holy Ghost, there was a preceding merit. Christ, by his dying had merited, that mankinde, who by the fall of *Adam*, had lost, (as *S. Augustine* speaks) *Possibilitatem boni*, All possibilitie of Redintegration, should, not only be restored to a possibility of Salvation, but that actually, that that was done, should be pursued farther, and that by this Mission, and Operation of the holy Ghost, actually, really, effectually, men should be saved. So that, as the work of our

²⁴⁰ Redemption falls under our consideration, that is, not in the Decree, but in the execution of the Decree, in this Mission of the holy Ghost into the World, Man hath so far an interest, (not any particular man, but Man, as all Mankind was in Christ) as that we may truly say, The holy Ghost was due to us. And as Christ said of himselfe, *Nonne hæc oportuit pati?* Ought not Christ to suffer all this? Was not Christ bound to all this, by the Contract betweene him and his Father? to which Contract himselfe had a Privity; it was his owne Act; He signed it; He sealed it; so we may say, *Nonne hunc oportuit mitti?* Ought not the holy Ghost to be sent? Had not Christ merited that the

²⁵⁰ holy Ghost should be sent, to perfect the worke of the Redemption? So that, in such a respect, and in such a holy and devout sense we may say, that the holy Ghost is more ours, then either of the other Persons of the Trinity; Because, though Christ be so ours, as that he is our selves, the same nature, and flesh and blood, The holy Ghost is so ours, as that we, we in Christ, Christ in our nature merited the holy Ghost, purchased the holy Ghost, bought the holy Ghost; Which is a sanctified Simony, and hath a faire, and a pious truth in it, We, we in Christ, Christ in our nature, bought the holy Ghost, that is, merited the holy Ghost.

Luke 24.
[26]

²⁶⁰ Christ then was so sent, as that, till we consider the Contract, (which was his owne Act) there was no *Oportuit pati*, no obligation upon him, that he must have been sent. The *Holy Ghost* was so sent, as that the Merit of Christ, (of Christ, who was Man, as well as God) which was the Act of another, required, and deserved that he should be sent. Therefore he was sent *A Patre*, By the Father. Now, not so by the Father, as not by the Son too; For, there is an *Ego mittam*, *If I depart, I will send him unto you*. But, cleane thorough Christs History, in all his proceedings, still you may observe, that he ascribes all that he does, as to his Superiour, to his Father; though in one Capacity,

²⁷⁰ as he was God, he were equall to the Father, yet to declare the meeknesse and the humility of his Soule, still he makes his recourse to his inferiour state, and to his lower nature, and still ascribes all to his Father: Though he might say, and doe say there, *I will send him*, yet every where, the Father enters; *I will send him*, saies he; Whom? *I will send the Promise of my Father*. Still the Father hath all the glory, and Christ sinks downe to his inferiour state, and lower nature.

A Patre

Iohn 16.7

Luke 24.49

In the World it is far otherwise; Here, men for the most part, doe all things according to their greatest capacity; If they be Bishops, if they be Counsellors, if they be Justices, nay if they be but Constables,
²⁸⁰ they will doe every thing according to that capacity; As though that authority, confined to certaine places, limited in certaine persons, and determined in certaine times, gave them alwaies the same power, in all actions; And, because to some purposes hee may be my superiour, he will be my equall no where in nothing. Christ still withdrew himselfe to his lower capacity; And, howsoever worldly men engrosse the thanks of the world to themselves, Christ cast all the honour of all the benefits that he bestowed upon others, upon his Father; And in his *Veruntamen*, (*Yet not my will, but thine O Father be done*)
 [Luke 22.42] He humbled himselfe, as low as *David* in his *Non nobis Domine*,
²⁹⁰ *Not unto us, O Lord, not unto us, but unto thy Name be all glory given*. They would have made him King; He would not; and Judge, to divide the Inheritance; and he would not. *He sent the Holy Ghost*; And yet, he saies, *I will pray the Father to send him*. So the Holy Ghost was sent by them both; Father and Son; But not so, as that he was subject to a joynt command of both, or to a diverse command of either, or that he came unwillingly, or had not a hand even in his owne sending. But, howsoever he were perfect God, and had alwaies an absolute power in himselfe, and had ever a desire to assist the salvation of man, yet he submitted himselfe to the Order of the De-
³⁰⁰ cree; He disordered nothing, prevented nothing, anticipated nothing, but staid, till all that which lay upon Christ, from his Incarnation, to his Ascension, was executed, and then in the due and appointed time, issued his Mission.

Missio

It is a blessed Termination, *Mission*; It determines and ends many words in our Language; as *Permission*, *Commission*, *Remission*, and others, which may afford good instruction, that as the *Holy Ghost*, did for his, so we may be content to stay Gods leasure, for all those *Missions*. A consideration, which, I presume, S. *Bernard*, who evermore embraced all occasions of exalting devotion from the melodious
³¹⁰ fall of words, would not have let passe; Nor S. *Augustine*, for all his holy and reverend gravity, would have thought *Nimis juvenile*, Too light a consideration to have insisted upon. And therefore I may have

leave, to stay your meditations a little, upon this Termination, these Missions.

You may have a *Permission*; Many things are with some circumstances *Permitted*, which yet in discretion are better forborne. *Moses* permitted divorces, but that was for the hardnesse of their hearts; and Christ withdrew that *Permission*. *S. Paul* saies, he had a *Permission*; Liberty to forbear working with his owne hands, and so to live upon
³²⁰ the Church; but yet he did not. What *Permission* soever thou have, by which thou maist lawfully ease thy selfe, yet forbear, till thou see, that the glory of God, and the good of other men, may be more advanced by the use, then by the forbearance of that indulgence, and that *Permission*, and afford not thy selfe all the liberty that is afforded thee, but in such cases. The *Holy Ghost* staid so for his *Mission*; so stay thou for the exercise of thy *Permission*.

Thou maist have a *Commission* too; In that of the Peace, in that for Ecclesiasticall causes, thou maist have part. But be not hasty in the execution of these Commissions; Come to an Inquisition upon
³³⁰ another man, so as thou wouldst wish God to enquire into thee. Satan had a *Commission* upon *Iob*; but he procured it so indirectly, on his part, by false suggestions against him, and executed it so uncharitably, as that he was as guilty of wrong and oppression, as if he had had no *Commission*. Thou canst not assist in the execution of those *Commissions*, of which thou art, till thou have taken the oathes of *Supremacie*, and of *Allegiance* to thy *Sovereigne*. Do it not, till thou have sworne all that, to thy *Super-soveraigne*, to thy God, That in all thy proceedings, his glory, and his will, and not thine owne passion, or their purposes, upon whom thou dependest, shall be thy rule. The
³⁴⁰ *holy Ghost* staid for his *Mission*; stay thou for thy *Commission*, till it be sealed over againe in thine owne bosome; sealed on one side, with a cleerenesse of understanding, and on the other, with a rectitude of conscience; that thou know what thou shouldst doe, and doe that.

There is also a *Remission*; a *Remission of sins*. It is an Article of Faith, therefore beleeve it. Beleeve it originally, and meritoriously in Christ; and beleeve it instrumentally, and ministerially in the power, constituted by Christ, in the Church. But beleeve it not too hastily, in the execution and in the application thereof to thine owne case.

Permissio

Mat. 19.8

1 Cor. 9.6

Commissio

Remissio

A transitory sin, a sin that spent a few minutes in the doing thereof,
³⁵⁰ was by the penitentiall Canons, (which were the rule of the Primitive Church) punished with many yeares penance. And doest thou thinke, to have Remission of thy seventy yeares sins, for one sigh, one groane, then, when that sigh, and that groane may be more in contemplation of the torment due to that sin, then for the sin it selfe; Nay more, that thou canst sinne that sin no longer, then for that sin? Hast thou sought thy *Remission* at the Church, that is, in Gods Ordinances established in the Church? *In qua remittuntur, extra quam non remittuntur peccata*, In which Ordinances, there is an Infallibility of *Remission*, upon true repentance, and in a contempt or neglect of
³⁶⁰ which Ordinances, all Repentance is illusory, and all Remission but imaginary. For, *Quodammodo ante diem Iudicii, judicant*, God refers causes to the Church, to be prepared, and mature there, before the great Hearing; and so, hath given the Church a Power to judge, before the day of Judgement. And therefore, *Nemo sibi dicat, occultè ago, apud Deum ago*, Let no man say, I repent in secret; God sees that I repent; It was scarce in secret, that thou didst sin; and wilt thou repent but in secret? At least let us know thy repentance by the amendment of thy life, and wee shall not much presse the knowing of it any other way. Onely remember that the *holy Ghost* staid for his
³⁷⁰ *Mission*; Presume not thou of thy *Remission*, till thou have done, not onely something towards it, that might induce it from God, that is, Repentance, but something by it, that may testifie it to man, that is, amendment of life.

*Manu-
missio*

There is a *Manumission* also, an emancipation, an enfranchisement from the tyranny, from the thraldome of sin. That which some Saints of God, particularly *S. Paul*, have importuned at Gods hand, so vehemently, so impatiently, as he did, to be delivered from the messenger of Satan, and from the provocations of the flesh, exprest with that passion, *O wretched man that I am, who shall deliver me from the
³⁸⁰ body of this death?* He comes immediately there to a thanksgiving, *I thanke God, through Iesus Christ our Lord*; But his thanksgiving was not for a *Manumission*; hee had not received a deliverance from the power, and oppression of tentation; But he had here, as he had every where, an intimation from the Spirit of God, of that *Gratia mea sufficit*, That God would be as watchfull over him with his grace,

Rom. 7.24

as the Devill could be with his tentations. And if thou come to no farther *Manumission* then this, in this life, that is, to be delivered, though not from tentations by his power, yet in tentations, by his grace, or by his mercy, after tentations have prevailed upon thee, attend Gods leasure for thy farther *Manumission*, for the *holy Ghost* staid for his *Mission*.

There fals lastly into this harmonious consort, occasioned by this *Mission* of the Holy Ghost, a *Dismissio*; A dismissing out of this world; Not onely in *Simeons Nunc dimittis*, To be content that we might, but in *S. Pauls Cupio dissolvi*, To have a desire that we might be dissolved, and be with Christ. But, whether the incumbrances of this World, extort from thee *Davids* groane, *Heu mihi!* Woe is me, that I sojourne so long here! Or a slipperinesse contracted by former habits of sin, make every thing a temptation to thee, so that thou canst not performe *Iobs* covenant with thine eyes, of not looking upon a maid, nor stop at Christs period, which is, Looke, but doe not lust, but that every thing is a temptation to thee, and to be out of this haile-shot, this battery of tentations, thou wouldst faine come to a dismissal, to a dissolution, to a transmigration, Or whether a vehement desire of the fruition of the presence and face of God in Heaven, constitute this longing in thee, yet all these reasons arise in thy selfe, and determine in thy selfe, and are referred but to thine owne ease, and to thine owne happinesse, and not primarily, to the glory of God, and therefore, since the *Holy Ghost* staid for his *Mission*, stay thou for thy *Dismissio* too.

Gather up these scattered eares, and binde up this loose sheafe; Recollect these pieces of this branch. The Holy Ghost was sent by the Son, but the Son, in his exemplar humility, ascribes all to the Father. The Holy Ghost had absolute power to come at his pleasure, but he staid the order of the Decree, and Gods leasure for his *Mission*. Doe thou so too, for thy *Permission*, exercise not all thy liberty; And for thy *Commission*, execute not all thy authority; And for thy *Remission*, presume not upon thy pardon too soon; And for thy *Manumission*, hope not for an exemption from tentations, till death; And for thy *Dismissio*, practice not, nay wish not thy death, only in respect of thine own ease, no, nor only in respect of thine own salvation. In this act of the *Holy Ghost*, That he staid his *Mission*, we have one

Dismissio

[Phil. 1.23]

Psa. 120.5

instruction, that we relie not upon our selves, but accommodate our selves to the disposition of others; And then another in the next, That the Father should send him in the Sons name, *The Comforter, which is the Holy Ghost, whom the Father will send in my Name.*

*In nomine
meo*

The Holy Ghost comes not so in anothers name, as that he hath not a full interest, in all the names of Power, and of Wisdome, and of Essence it self, that are attributed to God. For (not to extend to⁴³⁰ the particular attributes) the Radicall name, the name of Essence, That name, The name, *Iehovah*, is given to the Holy Ghost. *Iehovah* sayes to *Esay*, *Go, and tell this people*, this and this. And then *S. Paul* making use of those words in the Acts, sayes, *Well said the Holy Ghost by the Prophet Esay*; So that *Esayes Iehovah*, is *S. Pauls Holy Ghost*. And yet, the Holy Ghost being in possession of the highest names, and of the highest power implied in those names, comes in the name of another. How much more then may the powerfulllest men upon earth, the greatest Magistrates, the greatest Monarchs, (who though they be by God himself called gods, are but representa-⁴⁴⁰ tive gods, but metaphoricall gods, and God knows, sometimes but ungodly gods) confesse, that they are sent in anothers name, inanimated with anothers power, and least of all, their own, or made that that they are, for themselves? How much more are we, we considered in nature, and not in office, men and not Magistrates, Wormes and not men, Serpents and not Wormes, (For we are (as *S. Chrysostome* speaks) *Spontanei daemones*, Serpents in our own bosomes, devils in our own loynes) bound to confesse, that all the faculties of our soul, are in us, *In nomine alieno*, In the name of another?

Esay. 6.9

Acts 28.25

That will, which we call Freewill, is so far from being ours, as that⁴⁵⁰ not only that Freedome, but that Will it self is from another, from God. Not only the rectitude of the faculty, but the faculty it self is his. Nay, though God have no part in the perversnesse and the obliquity of my will, but that that perversnesse, and that obliquity are intirely mine own, yet I could not have that perversnesse, and that obliquity, but from him, so far, as that that faculty, in which my perversnesse works, is his, and I could not have that perverse will from my self, if I had not that will it self from God first. And that very perversnesse, and obliquity of the will, is so much his, as that, though it were not his, but mine, in the making, yet when it is made by me, he makes it

⁴⁶⁰ his; that is, he makes it his instrument, and makes his use of it, so far, as to suffer it to flow out into a greater sin, or to determine in a lesser sin, then at first I, in my perversnesse, intended. When I intended but an approach to a sin, and meant to stop there, to punish that exposing of my self to tentation, God suffers me to proceed to the act of that sin; And when I intend the act it self, God interrupts me, and cuts me off, by some intervening occasion, and determines me upon some approach to that sin, that by going so far in the way of that sin, I might see mine own infirmity, and see the power of his mercy, that I went no farther. The faculties of my soule are his, and ⁴⁷⁰ the substance of my soul is his too; And yet, as I pervert the faculties, I subvert the substance; I damnifie the faculties, but I damne the substance it self.

It would taste of uncharitableness, to cast more coales of fire upon the devill himself, then are upon him in hell now; Or not to assist him with our prayers, if it were not declared to us, that he is incapable of mercy. If the devill were now but under the guiltinesse of that sin which he committed at first, and not under such an execution of judgement for that sin, as induced, or at least declared an obstination, an obduration, a desperation, and impenitibleness, if the devill ⁴⁸⁰ were but as the worst sinner in this world can be, but *In via*, and not *In exilio*, In the way to destruction, and not under destruction it self, we might pray for the devill himself. And these poore souls of ours, these glorious souls of ours, none of ours, but Gods own souls, which now at worst, God loves better then ever he did the devill when he was at best, when he was an Angell uncorrupted, and better then he doth those Angels which stand uncorrupted stil, (for he hath not taken the nature of Angels, but our nature upon him) we think those souls our own, to do what we list with, and when we have usurpt them, we damne them. As Pirates take other mens subjects, ⁴⁹⁰ and then make them slaves, we usurp the faculties of the soul, and call the will ours, we usurp the soul it self, and call it ours, and then deliver all to everlasting bondage. Would the King suffer his picture to be used, as we use the Image of God in our soules? or his Hall to be used, as we use the Temple of the Holy Ghost, our Bodies? We have nothing but that which we have received; and when we come to think that our own, we have not that; For God will take all from

[1 Cor. 4.7]

that man, that sacrifices to his own nets. When thou comest to Church, come in anothers name: When thou givest an Almes, give it in anothers name; that is, feele all thy devotion, and all thy charity
 500 to come from God; For, if it be not in his name, it will be in a worse; Thy devotion will contract the name of hypocrisie, and thine Almes the name of Vain-glory.

The Holy Ghost came in anothers name, in Christs name; but not so, as *Montanus*, the Father of the Montanists, came in the Holy Ghosts name. *Montanus* said he was the Holy Ghost; The Holy Ghost did not pretend to be Christ. There is a man, the man of sin, at Rome, that pretends to be Christ, to all uses. And I would he would be content with that, and stop there, and not be a *Hyper-Christus*, Above Christ, more then Christ. I would he would no more trouble the peace
 510 of Christendome, no more occasion the assassinating of Christian Princes, no more binde the Christian liberty, in forbidding Meats, and Marriage, no more slacken and dissolve Christian bands, by Dispensations, and Indulgences, then Christ did. But if he will needs be more, if he will needs have an addition to the name of Christ, let him take heed of that addition, which some are apt enough to give him, however he deserve it, that he is *Antichrist*.

Now in what sense the Holy Ghost is said to have come in the name of Christ, S. *Basil* gives us one interpretation; that is, that one principall name of Christ belongs to the Holy Ghost. For Christ is *Verbum*,
 520 The Word, and so is the Holy Ghost, sayes that Father, *Quia interpres filii, sicut filius patris*, Because as the Son manifested the Father, so the Holy Ghost manifests the Son; S. *Augustine* gives another sense; *Societas Patris & Filii, est Spiritus Sanctus*, The Holy Ghost is the union of the Father and the Son. As the body is not the man, nor the soul is not the man, but the union of the soul and body, by those spirits, through which, the soul exercises her faculties in the Organs of the body, makes up the man; so the union of the Father and Son to one another, and of both to us, by the Holy Ghost, makes up the body of the Christian Religion. And so, this interpretation of S. *Augustine*,
 530 comes neare to the fulnesse, in what sense the Holy Ghost came in Christs name. For when Christ sayes, I am come in my Fathers name, that was, to execute his Decree, to fulfill his Will, for the salvation of man, by dying; so when Christ sayes here, the Holy Ghost shall come

in my name, that is, to perfect my work, to collect and to govern that Church, in which my salvation, by way of satisfaction, may be appropriated to particular soules by way of application. And for this purpose, to do this in Christs name, his own name is *Paracletus*, *The Comforter*, which is our last circumstance, *The Comforter, which is the Holy Ghost*.

⁵⁴⁰ *The Comforter* is an Euangelicall name. *Athanasius* notes, that the *Holy Ghost* is never called *Paracletus*, *The Comforter*, in the old Testament. He is called *Spiritus Dei*, *The Spirit of God*, in the beginning of *Genesis*; And he is called *Spiritus sanctus*, *The holy Spirit*, and *Spiritus principalis*, *The principall Spirit*, in divers places of the Psalmes, but never *Paracletus*, never the *Comforter*. A reason of that may well be, first, that the state of the Law needed not comfort; and then also, that the Law itself afforded not comfort, so there was no Comforter. Their Law was not opposed by any enemies, as enemies to their Law. If they had not (by that warrant which they had from
⁵⁵⁰ God) invaded the possession of their neighbours, or grown too great to continue good neighbours, their neighbours had not envied them that Law. So that in the state of the Law, in that respect, they were well enough, and needed no Comforter. Whereas the Gospell, as it was sowed in our Saviours blood, so it grew up in blood, for divers hundreds of yeares; and therefore needed the sustentation, and the assurance of a Comforter. And then, for the substance of the Law, it was *Lex interficiens, non perficiens*, sayes *S. Augustine*, A Law that told them what was sin, and punisht them if they did sin, but could not conferre Remission for sin; which was a discomfortable case.
⁵⁶⁰ Whereas the Gospell, and the Dispensation of the Gospel in the Church, by the Holy Ghost, is Grace, Mercy, Comfort, all the way, and in the end. Therefore Christ, v. 17. calls the Holy Ghost, *Spiritus veritatis*, *The Spirit of truth*; In which he opposes him, and preferres him, above all the remedies, and all the comforts of the Law. Not that the Holy Ghost in the Law, did not speak truth, but that he did not speak all the truth, in the Law. *Origen* expresses it well, The Types and Figures of the Law, were true Figures, and true Types of Christ, in the Gospell; but Christ, and his Gospel is the truth it self, prefigured in those Types. Therefore the *Holy Ghost*, is *Paracletus*, *The Com-*
⁵⁷⁰ *forter*, in the Gospell, which he was not in the Law.

The Com-
forter

In the Records, and Stories, and so in the Coynes, and Medals of the Romane Emperours, we see, that even then, when they had gotten the possession of the name of Emperours, yet they forbore not to adde to their style, the name of *Consul*, and the name of *Pontifex maximus*; still they would be called Consuls, which was an acceptable name to the people, and High-Priests, which carried a reverence towards all the world. Where Christ himselfe is called by a name applicable to none but Christ, by a name implying the whole nature, and merit of Christ, that is, *The Propitiation of the sins of the whole world*, yet there, in that place, he is called by the name of this Text too, *Paracletus, the Comforter*. He would not forbear that sweet, that acceptable, that applicable name, that name that concernes us most, and establishes us best, *Paracletus, the Comforter*. And yet, he does not take that name, in that full, and whole sense, in which himselfe gives it to the *Holy Ghost* here. For there it is said of Christ, *If any man sin, we have an Advocate with the Father*; There, *Paracletus*, though placed upon Christ, is but an *Advocate*; But here, Christ sends *Paracletum*, in a more intire, and a more internall, and more viscerall sense, *A Comforter*. Upon which *Comforter*, Christ imprints these two marks of dignity, First, *The Father shall send you another Comforter*; Another, then my selfe. For, howsoever Christ were the Fountain of comfort, yet there were many drammes, many ounces, many talents of discomfort mingled, in that their Comforter was first to depart from them by death, and being restored to them again by a Resurrection, was to depart againe, by another Transmigration, by an Ascension. And therefore the second mark by which Christ dignifies this Comforter, is, *That he shall abide with us for ever*. And in the performance of that promise, he is here with you now.

And therefore, as we begun with those words of *Esay*, which our Saviour applyed to himselfe, *The Spirit of the Lord is upon me, because he hath anointed me, to binde up the broken hearted, and to comfort all them that mourne*; So the Spirit of the Lord is upon all us of his Ministry, in that Commandement of his, in the same Prophet, *Consolamini, consolamini, Comfort ye, comfort yee my people, and speak comfortably unto Ierusalem*. Receive the Holy Ghost, all ye that are the Israel of the Lord, in that Doctrine of comfort, that God is so farre from having hated any of you, before he

made you, as that he hates none of you now; not for the sins of your Parents; not for the sins of your persons; not for the sins of your youth; not for your yester-dayes, not for your yester-nights sins; not for that highest provocation of all, your unworthy receiving his Son this day. Onely consider, that Comfort presumes Sadnesse. Sin does not make you incapable of comfort; but insensiblenesse of sin does. In great buildings, the Turrets are high in the Aire; but the Foundations are deep in the Earth. The Comforts of the Holy Ghost work so, as that only that soule is exalted, which was dejected. As in this place, where you stand, their bodies lie in the earth, whose soules are in heaven; so from this place, you carry away so much of the true comfort of the Holy Ghost, as you have true sorrow, and sadnesse for your sins here. Almighty God erect this building upon this Foundation; Such a Comfort, as may not be Presumption, upon such a Sorrow, as may not be Diffidence in him. And to him alone, but in three Persons, Father, Son, and Holy Ghost, be ascribed all Honour, &c.

*Textual Notes to the Sermons
in Volume VII*

Notes to Sermon No. 1

LINE

- 176 *mg.* ver. 21 : ver. 29 *F*
 244 *Hosts* : *Host F*
 308 these are : these are are *F*
 574 *publike* : *puklike F*
 597 *mg.* Exod. 19.4 : Exod. 19.14 *F*
 679 *mg.* Ver. 34 : Ver. 24 *F*

Notes to Sermon No. 2

- 17 *mg.* 62.11 : 62.12 *Q*
 35 unavavoidablenes : avoidablenes *Q*
 61 his : this *Q*
 96 *mg.* Gen. 4.6, 7 : Gen. 4.10 *Q*
 120 *mg.* verse 22 : verse 25 *Q*
 121 *mg.* verse 32 : verse 31 *Q*
 135 another,) : another, *Q*
 163 of : of / of *Q*
 167 *Heaven?* : *Heaven; Q*
 198 *Retractations Q in errata* : *Retractions Q in printed text*
 210 *mg.* 52.3 : 42.19 *Q*
 212 our *bodies* : or *bodies Q*
 215 *mg.* Rom. 6.21 : Rom. 621 *Q*
 216 sayes the : *sayes the Q*
 276 *Hierome* : *Heirome Q*
 279 it. *Catharma sum,* : it *Catharma sum. Q*
 285-286 *Sibilare Muscæ* : *Sibilare Muscam Q*
 NOTE: The Vulgate of Isa. 7.18 has *Sibilavit Dominus muscæ*,
 "The Lord will hiss for the fly."
 315 punishments? : punishments. *Q*
 320 *mg.* Ezech. 21.27 : Ezech. 21.26 *Q*
 381 *mg.* Levit. 21.17 : Levit. 21.16 *Q*
 385 *mg.* 1 King. 13 : 1 King. 22 *Q*
 446 with : With *Q*
 467 *mg.* 3.7 *Q corr.* : blank *Q originally*
 469 *mg.* V. 8 *Q corr.* : blank *Q originally*
 473 *mg.* 2.64 [2 smudged in some copies] *Q₂ corr.* : blank *Q orig-*
inally
 491 *yee* : *yee, Q*

LINE

- 492 *mg.* Ezeck. ["z" badly printed, almost like "a" in some copies]
 492 *grapes Q in errata : herbes Q in printed text*
 494 *mg.* John 9.3 : John 9.2 *Q*
 495 *be : he Q*
 516 *est, : est Q*
 546 *mg.* Job 2.2 : Job 3.11 *Q*
 552 *a venite : a venite Q*
 566 *neither : nei / ther in most copies.*
 596 *convinces [final "s" faint in some copies, failed to print in others]*
 679 *mg.* Deut. 32.6 : Deut. 32.30 *Q*
 715 *1600 : 1000 Q*
 741 *mg.* Gen. 37.28 : Gen. 37.27 *Q*

Notes to Sermon No. 3

- 130 *kinde of Resurrection : kinde of Resurrection F*
 232 *Athenagoras : Athanagoras F*
 238 *Athenagoras : Athenogaras F*
 408 *Temple : Temples F*
 513 *fætemus : fætemus F*
 582 *mg.* Mat. 13.20, 21 : Mat. 13.18 *F*
 651 *and Incense : an Incense F*
 702 *mg.* Psal. 112.8 : Psal. 112.7 *F*
 800 *mg.* Ezek : Ezck *F*

Notes to Sermon No. 4

- 30 *and therefore : aud [turned "n"] therefore F*
 125 *mg.* Deut. 32.6 : Deut. 32.30 *F*
 155 *Irenæus : Ireneus F*
 247 *in Scrinio pectoris : in Scrinio pectoris F*
 266 *band Al : hand F*
 306 *mg.* 2 Cor. : Rom. *F*
 313 *mg.* Rom. 14.15 : Rom. 14.11 *F*
 452 *mg.* Matt. 13.8 : Matt. 13.6 *F*
 600 *drop : drop, F*

Notes to Sermon No. 5

- 2 *mg.* 1.19 : 1.14 *F*
 15 *Mark, and none but S. Mark, records that : Mark, and none but S. Mark records, that F*

LINE

- 15 *mg.* 7.32 : 7.31 *F*
 120 *ad gloriam* : *adgloriam F*
 128 your memory *F corr.* : you memory *F originally*
 139 made *Edd. conj.* : make *F, Al*
 189 *Lætitiæ* : *Letitiæ F*
 252 Type, : Tyye, *F*
 310 *mg.* 1 Sam. 8.15 : 1.17 *F*
 316 *Reipublicæ*) : *Reipub. F*
 384 *prædicatio* : *predicatio F*
 405 rarified : ratified *F*
 430 not now *Edd. conj.* : now *F, Al*
 452 a calumny. : a calumy. *F*
 618 *Nyssene* : *Nyssene, F*
 760 *mg.* Job 9.3 : Job 9.9 [blurred in some copies] *F*

Notes to Sermon No. 6

- 82 catechised : chatechised *F*
 176 Dead. : Dead, *F*
 357 Interimists *F. corr. in errata* : Intermists *F in printed text*
 672-673 *an inveniri* : an *inveniri F*
 783 requires *Al* : require *F*
 830 *aliquamdiu* : *aliquandiu F*
 879 *mg.* Ezek. 16 : Ezek. 15 *F*
 904 *mg.* Luke 3 : Luke 4 *F*

Notes to Sermon No. 7

- 126 *mg.* *Mat. 20.22* : *Mat. 20.20 F*
 376 one another : one other *F*
 555 an imaginary : a imaginary *F*
 592 *certissimam* : *certissiman F*
 738 *derogetur*

NOTE: We should expect the indicative *derogatur*, but Donne is quoting a dependent sentence, in which the subjunctive *derogetur* follows naturally on the preceding clause—"ut inde venientes non interrogentur utrumne loti sint an perfusi... apud nos autem de integra fidei veritate detrahatur, et baptisma ecclesiastico majestas sua et sanctitas derogetur" (Migne, *Pat. Lat.*, III, cols. 1199-1200).

LINE

764 *Seculum* : *Seculum*, *F*NOTE: See Tertullian, *De Resurrectione Carnis*, cap. 1 (Migne, *Pat. Lat.*, II, col. 796: "Ita saeculum resurrectionem mortuorum, nec cum errat, ignorat").773 sayes : sayes, *F*847, 848 *Confortare* : *Comfortare* *F*

Notes to Sermon No. 8

6 Reproof, : Reproof *F*149 *mg.* Psal. 19.4 : Psal. 19.3 *F*187 *mg.* Rom. 1.8 : Rom. 11.8 *F*322 and at : and / and at *F*382 *mg.* Prov. 17.15 : Prov. 17.14 *F*567 *Augustine*, : *August.* *F*757 *mg.* 2 Cor. 5.11 : 1 Cor. 5.15 *F*760 proceeds : precedes *F*

Notes to Sermon No. 9

140 *mg.* Gen. 18.16 : Gen. 18.17 *F*230 *mg.* Ezek. 6 : Ezek. 16 *F*342 *mg.* Psal. 35.18 : Psal. 35.11 *F*482 promotes] promotes *Al*NOTE: Alford's emendation is unnecessary. The verb *promove* (see *N.E.D.*), now obsolete, was used in the sixteenth and seventeenth centuries in the sense of *promote*.578 Lord; : Lord, *F*

Notes to Sermon No. 10

36 *mg.* Luk. 7.15 : Luk. 7.8 *F*343 Redeemer : Redemer *F*355 trembling : trembling *F*378 *in Opere* : *in Opere* *F*400 *mg.* Mark 5.22, 25 : Mark 5.25, 33 *F*401 sick selfe : sick-selfe *F*407 *mg.* Mark 1.30 : Mark 1.29 *F*422 Petitions : Petions *F* : petitions *Al*428 *mg.* Matt. 15.22 : Matt. 15.21 *F*435 many : may *F*

Notes to Sermon No. 11

LINE

Text Luke : Luke. *F*2 *Golgotha* : *Golgatha* *F*44 your selves *F corr.* : you selves *F originally* [found in copy in Eng. School Lib., Oxf.]50 world; : world. *F*142 *Æschines* : *Eschines* *F*198 *mg.* Apoc. 4.10 : Apoc. 4.9 *F*205 unrighteousnesse : righteousness *F*223 four *Edd. conj.* : three *F*NOTE: The reading of *F*, "dead three daies, as Lazarus," can hardly be Donne's, in view of "*quatriduan*" and the reference to *John* 11.39: "he hath been dead four days."359 Saviour, : Saviour; *F*389 tribulation : tribulations *F*398 *in Thesi* : *in Thesi* *F*400 *mg.* 1 Cor. 11.29 : 1 Cor. 11.20 *F*401 *in Hypothesi* : *in Hypothesi* *F*500 come : came *F*

NOTE: See present tense "draw" in context.

561 Satans : satans *F*

Notes to Sermon No. 12

58 *Sea.)* : *Sea.* *F*105 Sacraments : Sacramenss *F*333 *mg.* NOTE. *F* has "Act. 13.6" where we have inserted the correct336 *mg.* reference [*John* 19.19]. It has "*Ibid.*" where we have placed "Act. 13.6," but there is only one reference to this text, so we have deleted the word.411 heures : hours *Al* : houses *F*NOTE. See *N.E.D.* for ecclesiastical use of *stationary* hours.441 *mg.* 1 Sam. 13.19 : 1 Sam. 13.18 *F*559 *mg.* Num. 21.27 : Num. 21.7 *F*565 *mg.* Matt. 7.29 : Matt. 7.19 *F*613 *mg.* John 15.15 : John 15.14 *F*673 *mg.* Psal. 111.9 : Psal. 111.4 *F*697 *them;)* : *them;* *F*712 wagers] wages *Al*

LINE

- 773 *mg.* 1 Cor. 11.29 : 1 Cor. 11.27 *F*
 814 *mg.* Mat. 26.38 : Mat. 26.36 *F*

Notes to Sermon No. 13

- Text Mat. 5.8 : Mat. 5.2 *F*
 241 actions : actious *F*
 270 *cœnam celebrare* : *cœnam, celebrare F*
 332 may come *corr. F in errata* : come *F in printed text*
 333-334 *à passionibus* : *a passionibus F*
 334-335 *à phantasmatis* : *a phantasmatis F*
 395 *mg.* Job. 9.31 : Job. 2.22 *F*
 404 *filthiness?* ... question. : *filthiness, ... question? F*
 415 *mg.* Psal. 15.1 : Psal. 15.2 *F*
 419 *mg.* Hos. 14.9 : Hos. 14.8 *F*
 459 words : word *F*
 460 Philistims] Philistines *Al*
 NOTE: For the form "Philistims" see *N.E.D.* under "Philistine."
 The original 1611 edition of the King James Version has
 "Philistims" in *Gen.* 26.18, the passage which Donne is quoting
 here. See also line 470, where the form occurs again.
 538 is : is, *F*
 605 *mg.* Mat. 25 : Mat. 26 *F*
 648 *Longè* : *Long è F*
 724 of whom : of of whom *F*
 805 *mg.* Psal. 24.6 : Psal. 24.3 *F*

Notes to Sermon No. 14

- 10 *A Diluculum* : *A Diluculum F*
 42 *mg.* 16.13 : 16.3 *F*
 83 *The childe* : *The childe F*
 122 *Primogenito* : *Primogegenito F*
 125 *the* : *the F*
 316 *mg.* Gen. 47.9 : Gen. 4.9 *F*
 NOTE: There is a space after "4," the "7" having failed to print.
 321 *and shew* : *and shew F*
 324 *mg.* Deut. 34 : Deut. 24 *F*
 325 *nor his* : *nor his F*

LINE

- 325 *mg.* Jos. 14.11 : Jos. 14.10 *F*
 327 *for warre* : *for warre F*
 364 *mg.* Psal. 21.4 : Psal. 21.14 *F*
 400 *that, :* *that F*
 486 *nor :* *nor F*
 488 *mg.* Amos 2.13 : Amos 1.3 *F*
 493 *mg.* Levit. 26.24 : Levit. 26.21 *F*
 505 *God :* *a God F*
 513 *their first Al :* *there first F*
 562 *mg.* Psal. 76 : Psal. 86 *F*
 586 *The :* *The F*
 607 *mg.* Essay]

NOTE. There is no passage in *Isaiah* which exactly corresponds to Donne's sentence. It is a summary rather than a quotation, and *Isaiah* 10.5 (supplied in the margin of our text) gives the meaning of the first clause.

- 641 *things, :* *things. F*
 660 *mg.* Psal. 109.17 : Psal. 109.7 *F*
 660-661 *so ... as he ... as with :* *so ... as he ... as with F*
 691 *between :* *between F*
 698 *∞ :* *& F*

Notes to Sermon No. 15

- 108 *mg.* 1 Cor. 3.21 : 1 Cor. 3.20 *F*
 225 *generall. :* *generall, F*
 368 *mg.* V. 24 : V. 14 *F*
 605 *the Prophets :* *they Prophets F*
 800 *the inestimable :* *inestimable F*

Notes to Sermon No. 16

- Text Mark : Mark. *F*
 11 *seaven or eight times :* *seaven or eight times F*
 102 *hisse :* *kisse F*
 110 *doe, :* *doe; F*
 146 *Augustine :* *Augustine, F*
 187 *Divinity.) :* *Divinity. F*
 203 *Man :* *Mam F*

LINE

- 214 to how : to, how *F*
 NOTE: Cf. lines 216-217, "we know to how many bookes they grew."
 522 *Whosoever* : Whosoever *F*
 546 *Iadang* : *Iadung* *F*
 NOTE: See *Iadang*, in both *F* and the present text, *post*, line 552.
 623-624 or ... and ... behind thee : or ... and ... behind thee *F*
 663-664 a better shape, and a better appearance : a better shape, and
 a / better shape, and a better appearance *F*
 670-671 softer then oile : softer then oile *F*
 706 uninvestigable : investigable *F*
 NOTE: The accompanying reference to Tertullian shows that
 Donne is referring to Tertullian's "In-investigabilia," "un-
 understandable things, unrevealed decrees of God," *Fifty Ser-*
mons, p. 241.
 759 *mg.* Heb. 12.24 : Heb. 12.25 *F*

Notes to Sermon No. 17

- 15 *shall* : shall *F*
 45 *that no* : that no *F*
 53 *mg.* Hose. 2.19 : Hose. 2.9 *F*
 88-89 *waight of* : *waight of* *F*
 108 *mg.* Psal. 8.6 : Psal. 8.7 *F*
 136 *mg.* Psal. 103.2 : Psal. 103.1 *F*
 156 *Irreligion,* : *Irreligion.* *F*
 194 *mg.* Isa. 45 : Isa. 55 *F*
 213 (*As for* : (*As for* *F*
 219 in which we have lived : in which we have lived in *F*
 241 *for* : (*for* *F*
 289 *mg.* 9.7 : 9.12 *F*
 293 but : hut *F*
 298 mercy, : mercy) *F*
 339-340 *without Teraphim* : *without a Teraphim* *F*
 NOTE: Cf. "*without Teraphim*" in lines 22, 389, 493. In lines
 582-583 Donne shows that he knows that "*Teraphim*" is a
 Hebrew plural.
 363-365 *If any man obey not ... note that man ... but yet* : *If any*
man obey not ... note that man ... but yet *F*

LINE

366 give] gives *Al*

NOTE. This emendation of Alford's is tempting, since the subject of the verb is "the union of the *two Natures*," but the use of a plural verb in such a context is so frequent in Elizabethan syntax that we have kept the Folio reading.

369 *mg.* Eccles. 3.8 : Eccles. 8.3 *F*

477 *mg.* Isa. 9.6 : Isa. 9.9 *F*

485 *mg.* Exod. 2.14 : Exod. 2.13 *F*

547 *mg.* Exod. 28 : Exod. 26 *F*

568 without : with / out *F* in some copies

571 *God,)* : *God, F*

611 adorning *Edd. conj.* : adoring *F, Al*

NOTE. Cf. line 630, "a reverent adorning."

659 yet it : yet *F*

Notes to Sermon No. 18

99 World : Werld *F*

379 *mg.* Rom. 7.24 : Rom. 7.22 *F*

403 battery : batrery *F*

433 *mg.* Acts 28.25 : Acts 28.5 *F*

531 *mg.* John 5.43 : John 17.12 *F*

617 their bodies : there bodies *F*